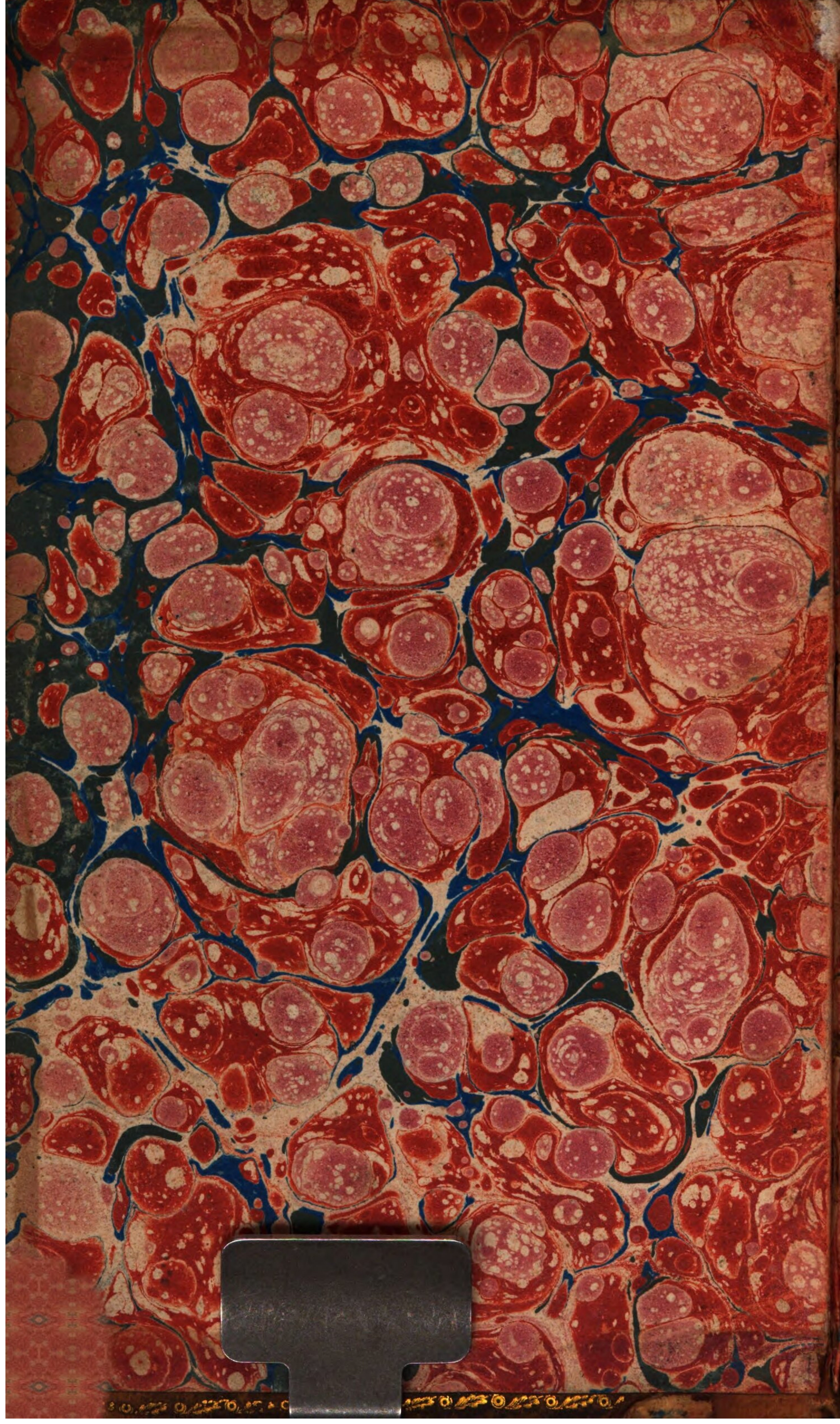
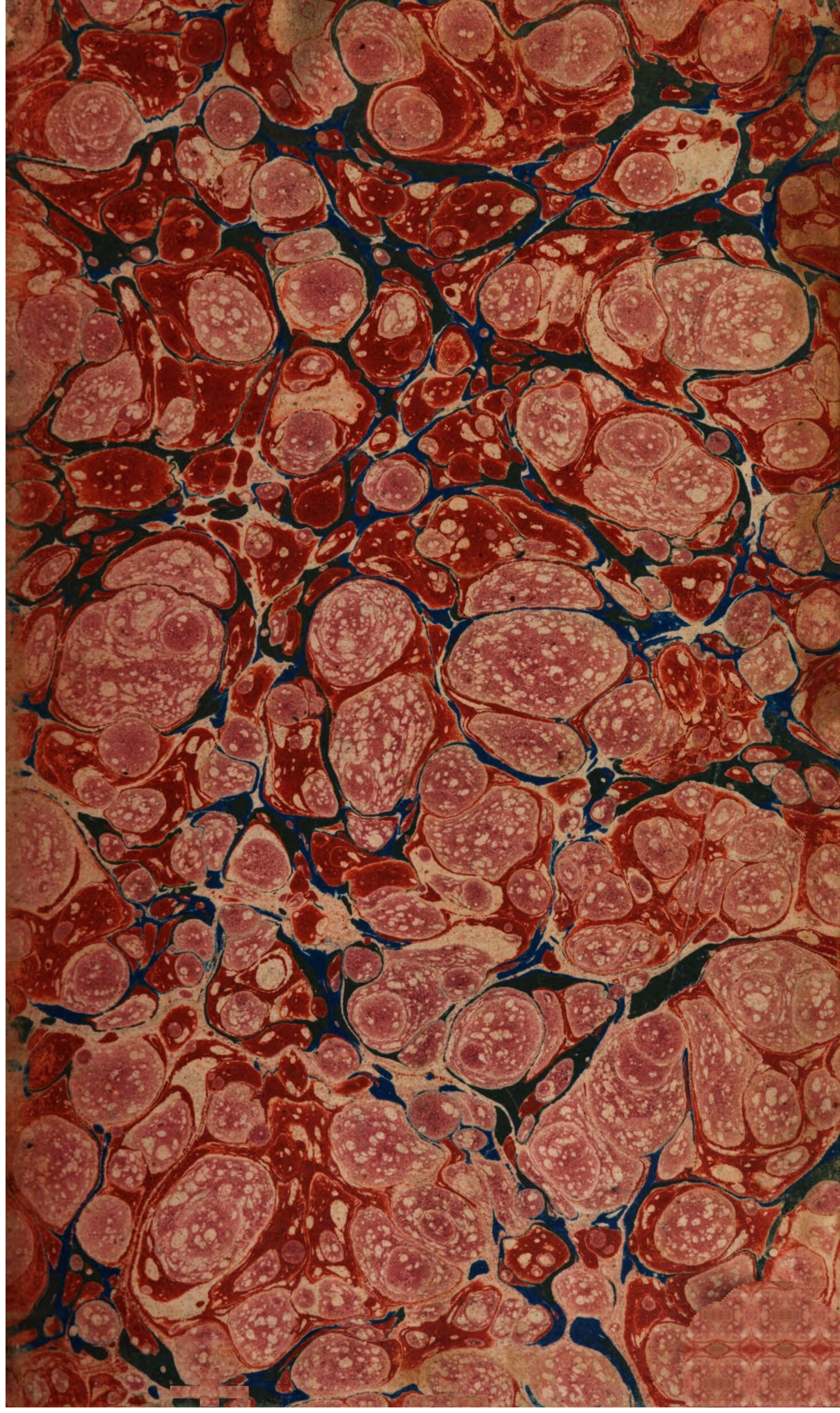








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THE
PRESENT STATE
OF THE
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THE
PRESENT STATE
OF THE
OTTOMAN EMPIRE.

CONTAINING
A MORE ACCURATE AND INTERESTING ACCOUNT

OF THE
RELIGION, MANNERS,
GOVERNMENT, CUSTOMS,
MILITARY ESTABLISHMENT,
AND AMUSEMENTS.

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THE
GRAND DIVAN
OF THE
COURT AND SENATE
OF THE
OTTOMAN EMPIRE.

AND THE
MANNERS AND CUSTOMS
OF THE
OTTOMAN EMPIRE.

THE
GRAND DIVAN
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COURT AND SENATE
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THE
GRAND DIVAN
OF THE
COURT AND SENATE
OF THE
OTTOMAN EMPIRE.

P R E F A C E.

SEVERAL authors having already exerted their talents in writing upon the affairs of Turkey, some of whom have acquired the reputation of historians, while others have gained a certain degree of esteem for their high rank, and the supposed opportunities afforded them by their public stations to obtain a perfect insight into the manners and customs of the *Porte*, and of the inhabitants of Constantinople; it should seem at first view, unnecessary to intrude upon the public, a new work upon so old a subject, especially in England, where the elegant pen of a most accomplished lady has traced a justly admired out-line, which, however, she has left to be finished by others; and upon a close inspection it will likewise be found, that even the original sketch, here and there, wants the correcting touches of a master.

So far then from being deterred from my present undertaking, either by the number

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or

or the importance of my predecessors, I am free to declare, that nothing but an attentive perusal of their works could have induced me to pursue my design; which is, to give the reader such a clear and circumstantial detail of every thing relative to the present state of the religion, the civil and military government, manners, customs, amusements, &c. of the Turkish court, and of the inhabitants of Constantinople, as no other man, I believe, ever had it in his power to lay before the public, or, if he had, did not dare to communicate.

I shall not fear the censures of criticism for this assertion; as the following pages will contain nothing but real facts, most of them such as my personal situation gave me an opportunity of collecting, and which no one, not in a similar situation, could relate as undeniable truths. In a word, I mean to place my readers in such a situation, that they shall have reason to imagine they have lived many years at *Constantinople*, and are familiarly acquainted with every thing that is transacted in the palace of the Grand Signor, or in the private houses of the inhabitants of that great city.

To

To remove every idea of presumption, it may be proper in this place to declare, in the most solemn manner, that I am by birth a Greek ; that I was carried when an infant to Constantinople, and was brought up there by an uncle, who enjoyed a considerable office of honour and confidence in the Seraglio. A long personal attendance upon this relation, after I came to years of discretion, and my own employment, as secretary to a Grand Vizir in the reign of the late Sultan MUSTAPHA III. gave me daily opportunities, first in assisting my uncle in the discharge of his functions, which lay chiefly within the walls of the Seraglio, and afterwards in my own department, of acquiring a perfect knowledge of many curious and entertaining particulars, which it is impossible any *traveller*, however recommended, or any foreign *ambassador* at the *Porte*, could obtain. Even the celebrated Lady Mary——, who certainly went great lengths to obtain information, was liable to deception and misrepresentation, as I shall demonstrate in the following sheets.

It is a great error, to suppose that the European ministers residing at Pera, and
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having only occasional audiences at the palace at Constantinople, and whose chief attention ought to be directed to political studies and political occurrences, can be well acquainted with the domestic manners, pleasures, and ways of life, either of the Turkish court, or of the common ranks of the people; especially, considering the great ceremony, distance, and reserve with which all strangers, and public ministers in particular, are treated.

With respect to other parts of the Ottoman empire, I am certainly upon a footing with my competitors, if I have not the advantage of them; for there is not a single city of the Turkish empire in *Asia*, and very few in *Europe*, that I have not visited, and in which I have not transacted business with the principal people in it, and that very lately; so that I am thereby qualified to speak with certainty of the actual state of the Turkish domains.

The only indulgence I have to ask is for my stile, which, notwithstanding the skill and assiduity of the English editor, may still be defective; for my materials being minuted down originally in the Arabic language,

P R E F A C E.

guage, I was obliged, not being conversant in the English, to prepare the work for him in the French language ; of which I know sufficient to write plain matters of fact, but not to decorate them with the flowers of eloquence.

E. H.*

* For private reasons, Habesci assumed on his travels the name of Alexander Ghiga, and by that appellation was known to the few friends he had in London : but before his departure, he gave the translator his real name in writing, which is in the hands of the publisher.

ADVERTISEMENT

FROM THE

ENGLISH EDITOR.

THAT the following work may be distinguished from those manufactured publications fabricated in a closet in England, and sent forth into the world as the labours of ingenious travellers, it may be necessary to assure the reader, on the veracity of a gentleman of established character, who for very weighty reasons thinks proper not to avow himself to be the translator, that the Greek writer came to England upon commercial business, and during his residence in London was introduced to the Editor by Captain John Elphinstone of the navy, who was commander in chief of a Russian fleet in the late war between the Russians and the Turks: this gentleman in the course of his glorious naval exploits against the Turks, met with our Greek, who was then likewise in the service of the Russians, and proved useful to the admiral, at the same time that he bore testimony of his gallant conduct; a conduct which ought never to be forgotten, nor can it be sufficiently rewarded by the Empress of Russia!

It was hinted to the Editor in conversation, that Habesci had in his possession materials for a more ample and accurate account of the present state of the Ottoman empire than any yet extant: that he had read the different productions of the English and of the French press upon the same subject, and found great room for correction and improvement. A specimen being produced, and proper comparisons being made, the truth of his claim to superior intelligence, added to authentic proofs of his having been dismissed from the Turkish service, when his master, the Prime Vizir, was deposed, engaged the Editor to encourage him to employ his leisure hours in compiling the work now presented to the public.

Soon after it was completed, he received advice that the ship on board of which his merchandize was embarked had been obliged to put into Corke in Ireland, where her cargo must be landed; to which place he repaired about the month of June last. After this satisfactory account of the author, it would be an insult on the understanding of the reader to make any apology for the publication. But it is necessary to observe, that the cession of the Crimea, by treaty, to the Russians, an event partly foretold by our author, took place while the work was at press.

Translation of the Turkish Words, used in the following Sheets. In alphabetical Order.

ABDEST, ablution before and after prayers.

Agba, commander or chief, and is mostly used as a military term.

Armahzar, a petition or memorial from any great body of the people.

Arpah-Emini, the purveyor of corn and straw for the stables of the Seraglio.

Arzubal, a petition from private persons.

Aspre, an imaginary money, value $\frac{3}{5}$ ths of an English penny.

Bazar, a public market.

Beirams, the two festivals, or times of public rejoicing, after the fast called *Ramazan*.

Bachi, *Bassa*, or *Pacha*, are all different words in Turkish, Arabic, and Persian, denoting what we translate into Bashaw or Governor.

Beglier-bey, a prince and governor of a rich province, invested with the dignity of three Tails.

Bayrac, an ensign or flag.

Bombarji Bachi, commander of the Bombardiers.

Bezestyn, the exchange at Constantinople, in which there are shops for tradesmen.

Berber-

Berber-Bachi, the chief barber.

Buiuk Imrabor, Master of the Horse to the Grand Signor.

Bostangi-Bachi, commander of the *Bostangis* or gardeners, the guards of the Seraglio.

Cadi, the presiding judge in a city, town, or village.

Cadilaskiers, the two chief justices in *Europe*, and *Asia*.

Capitan or *Capudan Pacha*, the High Admiral of the empire.

Capigis, porters at the gates of the Seraglio.

Chiaux, or *Chaoux-Bachi*, commander of the civil and military officers of the police at Constantinople.

Colah, a slave, the natural born subjects of the Grand Signor are so called.

Corban, the sacrifice of sheep, a part of the Mahometan religious rites.

Cobadar-Agha, the grand chamberlain of the court, and keeper of the wardrobe.

Dragoman, an interpreter.

Dervick or *Dervice*, a Mahometan who has taken a vow of celibacy, and leads a monastic life, according to the rules of some order.

Danishmend, Deacons serving in a Jami.

Diulbend-Agha, the officer who dresses the Grand Signor's turban, and places it on his head.

Divan, the court of judicature of the Grand Vizir. Also the supreme judicature, at which the Sultan assists. And the Great Council of State.

Effendi,

Effendi, is a title denoting nobility, and is conferred on the great officers of state.

Emirs, descendants from Fatima, the daughter of the prophet Mahomet.

Elci, ambassadors from foreign courts.

Fetvak, the decrees or sentences of the *Musti*, or of the *Ulemas*.

Firman, a mandate of the Grand Signor, all passports given to travellers are also called *Firmans*.

Gebegys, the armourers.

Giomellis, volunteers in the cavalry.

Hadgè, a Mahometan who has performed the pilgrimage to Mecca.

Hamams, the public baths.

Hasaki-Sultana, the title of the lady who bears the first son to the Sultan.

Hasnadar-Bachi, the Treasurer of the Seraglio, or keeper of the privy purse of the Grand Signor.

Harem, the women's apartments in the Seraglio.

Hejira or *Heriga*, the flight of the prophet Mahomet from Mecca, 622 years before Christ; the æra which commences the Ottoman chronology.

Hoje, preceptor to the heir apparent, or to the Sultan during his minority.

Hospadar, the title of the princes of *Wallachia* and *Moldavia*.

Hekim-Bachi, principal physician to the Sultan.

Jami,

Jami, a name given to the lesser Mosques, for Fridays prayers.

Ferram-Bachi, the chief surgeon.

Imbrickdar-Agha, the officer who holds the vase with water for the Grand Signor, when he performs his religious ablutions.

Imaum, the head priest of every Mosque, in other words, the rector.

Katib, a scribe or notary.

Kichaia, Lieutenant to the Grand Vizir.

Kaimaicam, an officer who is invested with the authority of the Grand Vizir respecting the internal administration, when he is absent in time of war.

Kiosc, a summer-house in a garden.

Kislar-Agha, chief of the Black Eunuchs.

Kuiuck-Imbrahor, deputy to the Master of the Horse.

Kharazzi, a poll-tax on all the subjects and vassals of the Ottoman empire, who are not Mahometans.

Koran, or *Al-Koran*, the Mahometan Bible.

Levendi, the marine forces.

Mohammed, or *Mahomet*. The founder of the Mahometan religion.

Mislman, or *Musulman*, an Orthodox Mahometan.

Medresse, academies or public schools.

Minarets, the round turrets to the Mosques, from the balconies of which the priests call the people to prayers.

Musti,

Musti, the high priest, and chief interpreter of the laws.

Mubazi, the purveyor-general of the *Se-raglio*.

Mutpach Emini, the clerk of the kitchen.

Meuzins, the inferior priests, who call the people to prayers.

Meschids, small Mosques.

Moulabs, an order of men bred to the law, and inheriting certain privileges, the judges of provinces and great cities are taken from this order.

Meidan, a great square, or open space for exercises in horsemanship.

Nakib, the chief of the Emirs, and their judge.

Nissangi-Bachi, the officer who signs the *Tura*, or royal signature, to all patents, and other grants.

Othman Al, or *Al Othman*, means the Ottoman empire; it takes its name from Othman, the founder.

Padisha, the Turkish name for Grand Signor, Sovereign Lord, or Sultan.

Pachalyk, a Bashaw's government.

Piastre, an imaginary money, value 4s. English.

Raias, native Christian, or Jew subjects of the empire.

Ramazan or *Ramadan*, the Mahometan Lent.

Reis-Effendi, the High Chancellor and Secretary

Secretary of State. Offices united in one person.

Rekabdar-Agha, the officer who holds the Grand Signor's stirrup when he mounts his horse.

Sangiack, the lowest rank of governors of provinces, being Bashaws with only one Tail.

Selihtar-Agha, the sword-bearer.

Serai, or *Seraglio*, a palace.

Serder, the commander of a corps of Janissaries.

Seraskier, commander in chief of an expedition.

Skeik, the prelate of a Mosque, and the chiefs of the Dervizes.

Spabilar-Agasi, commander in chief of the Spahis or horse-guards.

Timariots, Turkish cavalry, a distinct corps, different from the Spahis and Zaims.

Teskerejis-Effendis, two secretaries or assistants to the Grand Vizir, in the Divan.

Tura, the signet of the Grand Signor.

Turbe, sepulchral chambers adjoining to the Mosques, for the reception of the bodies of the Grand Signors and their families.

Topchi-Bachi, chief of the cannoneers.

Topchana Nuzryi, master of the ordnance.

Ulemas, the whole body of ecclesiastics and lawyers, the two professions being united.

Vayvode, a Slavonian word signifying governor.

Vizir-

Vizir-Azem, the Grand Vizir, or prime minister.

Yengi-Cberi, a recruit belonging to the infantry, the word Janissary has the same meaning.

Zaims, Turkish cavalry, a corps distinct from the Spahis.

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THE
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OF THE
OTTOMAN EMPIRE.

INTRODUCTION.

Of the Political Origin of the Mahometan Religion.

THAT Mahomet was the author of the *Mussulman* faith is a well known fact; and all historians agree, that Mecca was the place of his nativity, but they almost all disagree as to his original rank in life, and the causes which induced him to set himself up as a legislator. However, after a very close examination of several original manuscripts in the library of a venerable Greek priest, residing at *Fanari*, one of the suburbs of Constantinople, I am enabled to give the most authentick anecdotes of this famous legislator, and successful founder of a powerful empire.

That this narrative may be the better understood, it is necessary to give the reader some idea of his country, of the time in which he lived, and of some other particular circumstances relative to this extraordinary man, some of them noticed indeed by other writers, for which reason, we shall only mention them in a cursory manner. He was born at Mecca, the capital city of the province *Hijaz*, in *Arabia Felix*, A. D. 571. The whole country at that æra, was inhabited by people who formed themselves into different republicks, which they called tribes: each tribe elected for a chief, one of the oldest and most respectable men from the principal families of the same tribe: the family of Mahomet was of the tribe of *Aosob*: the principal house of that tribe, was the house of *Koskene*, and the chief of the tribe at the time of Mahomet's birth was *Abd-el-Met-allah*, whose eldest son named, *Abd-allah*, was the father of Mahomet; and this tribe inhabited the coasts of the *Red-Sea*.

Abd-el-Met-allah was high priest of the temple in which the idols of the country were adored, and as chief of the tribe he was likewise sovereign of the domains belonging to it. In this quality he maintained defensive wars against the *Persians*, and the *Ethiopians*: which is a direct contradiction to the assertions of some writers of

of his life, who have given him a very obscure origin. His father dying while he was very young, his uncle not only usurped his rights, and seized upon his patrimony, but made several attempts to get him taken off by poison or assassination; and in order to avoid his base designs, young Mahomet was obliged for a time to conceal himself under different disguises, and to pass a miserable life, till he had the good fortune to be taken into the service of the widow of a rich merchant, who carried on a considerable trade to *Syria* by her clerks or factors; and in this capacity Mahomet entered himself, and soon became very useful to her. After several years of faithful servitude he made an impression upon the heart of *Cadisgha*, his mistress, to which his apparently robust constitution, the comeliness of his person, and his uncommon address not a little contributed; in the end, she married him, and he became the master of immense riches. This event happened in the thirtieth year of his age, and he had the dexterity to conceal from his wife an infirmity, which had it been discovered would have prevented his good fortune; he was subject to epileptic fits, and when he found them coming on, he had made it a practice to withdraw himself from her company, and from society, under the specious pretext of passing his time in private devotions. Cadisgha being

4 PRESENT STATE OF

thus accustomed to these retirements before their marriage, he easily made them afterwards subservient to his ambitious views. The first object of his attention was the recovery of his paternal inheritance from his uncle, and the knowledge he had acquired by a free conversation with the Christians and the Jews in his frequent journies to Syria, Palestine, and Egypt made him conceive the bold project of becoming a legislator, and the founder of a new religion. The lives of Moses, and of Jesus of Nazareth were his chief study, and the remarks he made of the great lengths to which religious zeal carried the professors of all persuasions, whether princes, priests, or common people, inspired him with the idea of raising himself to a throne on the follies and delusions of mankind. The spirit of the times was peculiarly favourable to his enterprize. The Arabs, grown cool and relaxed in the worship of their idols, were degenerated into Atheism. The Christians were divided into sects persecuting each other with brutal fury for the glory of God, and sacrificing to their common animosity the inoffensive Jews, who in their turn were guilty of retaliating cruelties.

Thus circumstanced, Mahomet began his astonishing career, by putting on that external appearance of sanctity, which is the necessary robe to conceal profound hypocrisy
and

and religious imposture. His temporary seclusions from his wife and from the world became more frequent, he affected to lead a solitary life, assumed an exemplary piety in his discourse, and a constant addiction to prayer, meditation, and contemplation. When his wife, who became inquisitive and suspicious, after narrowly watching all his motions, surprised him in one of his epileptic fits, as soon as he came to himself, he solemnly protested that the splendid appearance of the angel Gabriel, who came to him by the express command of God, to declare to him his divine will concerning the true religion, had overpowered him. CADISGHA either actually deceived by her husband, or pretending to give credit to his visions, propagated a report that he was a prophet, and this idea was by degrees more liberally circulated by a faithful slave, and a few of his most trusty confidants, whom he secured to his interests by bribes and various artifices. As soon as he found that his admirers increased, he spoke more freely and openly upon the subject of his visions, and of the revelations made to him by the angel; for he knew perfectly well that the appearance of a miracle was the most likely of all other pretensions to impose on the vulgar. In this imposture Mahomet was powerfully assisted by *Sergius*, a Greek friar, who took great pains to persuade his followers of the

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truth

truth of Mahomet's prodigies, and being fond of novelty, they soon became his disciples. About this time, his uncle died: but he was not yet powerful enough to make head against his relation, who succeeded to his possessions. But it was this very relation, the avowed enemy of Mahomet, who involuntarily contributed more than any other man to his future fame and grandeur, for being thoroughly apprised of his designs, he persecuted him with such unremitting violence, that he obliged him to fly from Mecca, and take refuge at Medina.

MEDINA is another city of *Arabia Felix*, ninety leagues distant from *Mecca*. It was at that time inhabited by *Arians*, who seduced by his familiar address, and by his pretended intercourses with the Deity, accepted his doctrine, declared themselves his disciples, and spread the fame of his discourses in such a manner, that all the adjacent towns and villages were brought over to his interest in a very short space of time. It was then that seeing his partisans daily increasing, he threw off the mask, and boldly affirmed that he had received a commission from God to propagate his new religion by the force of arms, instead of waiting for the slow effects of arguments or persuasion. And that he might establish his temporal authority on a firm basis, he made new alliances with the chief inhabitants

inhabitants of Medina, and married the daughters of four of the principal noblemen, by whose assistance he took the field with a numerous army of his disciples, defeated several opposing tribes one after another, and, in fine, made himself master of Mecca.

The rapid successes of Mahomet excited the jealousy of the neighbouring princes, who all declared themselves his enemies. The Arabs of Syria were the first to take up arms against him, and they were likewise the first who felt the fury of his vengeance after the conquest of Mecca. But before he undertook the reduction of the Arabs, dreading the valour of the Christians, like an able politician, he entered into a friendly treaty of alliance with them, by which he solemnly engaged to protect the Christians in their persons and effects, and likewise their churches and convents; to leave their clergy in the quiet enjoyment of their benefices, never to force them to take up arms for him, but on the contrary to oblige the Mussulmen to charge themselves with their defense, if they should be attacked by their enemies: never to force any Christian to become a Mahometan, nor their friars to change their profession: never to convert any church into a mosque; to exempt their clergy from all taxes and tributes, and not to impose more on other

Christians than on the Mussulmen; not to compel Christian parents to give their daughters in marriage to Mussulmen, but if by chance a Christian woman should marry a Mussulman, the latter should be obliged to let her follow the religion of her fathers without molestation. It was, moreover, stipulated in this treaty, that the Mussulmen should not compel any Christians who were or should be established in any part of his dominions to perform any of those offices usually called *servile*, nor exercise any despotic power over them.

The Christians, on their part, agreed by the same treaty not to aid with their persons, their estates, or their councils, any of the enemies of the Mussulmen, but on the contrary to receive the Mussulmen hospitably, and to give them every assistance in their power. The original manuscript of this treaty was first deposited in the convent of the Carmelites on Mount Carmel; but it was afterwards conveyed to France, where it is carefully preserved in the King's library.

By this treaty, Mahomet secured against any powerful opposition, saw himself at full liberty to assume the sovereign power, to extend his conquests, and to establish not only his new religion, but a new empire. In the course of twenty years, he had the satisfaction to see his religion embraced by
several

several nations, and his empire aggrandized by the Saracens, who owned him for their master, and being a powerful people, who had conquered several provinces of Asia, Mahomet's new dominions took the title of the Saracen empire, by which it is known in history. At the head of numerous armies, this most enterprising and successful impostor subdued great part of Africa, some provinces in Europe, all Syria, Egypt, Damascus, Jerusalem, Antioch, and Persia, and died in the year 631, in full possession of every earthly dignity, leaving his extensive territories to be governed by his successors. The title of CALIPH, which had been bestowed upon him, when he was invested with the diadem at Mecca, in a limited sense signified no more than high-priest, but in his person it comprehended the idea of King, Priest, and Prophet; and as none of his successors could support a claim to these three characters, an attempt was made after his death to separate the offices, and to dispose of the temporal dignity to one of his relations (for he left no son) and the spiritual to another. This occasioned a family contention, which had nearly overthrown the new empire, but at length Omar, one of his four generals and favourites, whom he called the sword of God, was elected by the army to fill the Saracen throne, and the rest of the competitors submitted to the power

power of the sword. Omar proved a worthy successor to Mahomet, in a few years he extended his conquests to the foot of Mount Atlas, and established the laws and religion of the Mussulmen in Syria, Mesopotamia, Phenicia, Chaldea, Persia, Egypt, Lybia, and Numidia; but neither his valour nor his love of justice could secure him from the poignard of an assassins; and after his death, a fresh dissention took place concerning the succession, which by degrees weakened the empire, wrested the sovereign authority from the house of Mahomet, and laid the foundation of another revolution: the establishment of the *Turkish* upon the ruin of the Saracen empire.

CHAPTER I.

SKETCH *of the History of the TURKISH or OTTOMAN EMPIRE ; from its Origin to the present Time.*

THE glory of the Saracen empire ended with the reign of Watik, who subdued Sicily, Sardinia, and a great part of Italy, penetrating almost to the very gates of Rome A. D. 847: but he was succeeded by a brother whose debauchery, cruelty, and superstition rendered him odious to his subjects, and encouraged an unnatural son to plunge a dagger into his heart. The parricide proved a greater tyrant than his father, and loading his subjects with intolerable taxes, divisions and intestine commotions took place, which terminated in the revolt of the most distant provinces. The Governor of Syria set the example of open rebellion, and his success encouraged the revolt of Algiers, Tunis, and Tripoli, which became independent governments. The *Fatamites*, a Mahometan sect, who revered the memory of *Ali*, likewise made a difference in religious tenets a pretext for revolt, and in a short time, their chiefs set up a Caliph of their own at *Cairo*, in opposition to the Caliph of *Bagdad*, which had for many years
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been the seat of government. And in the end, the Mahometan religion had three chiefs, at the head of different sects, who completed the ruin of the Saracen empire. For the Caliphs of Bagdad, in 1082, in order to support the ancient government, called to their assistance a warlike people from the extremities of Tartary, called TURKS.

The Turks were a people who lived in obscurity, without any system of government, and were but little known before the middle of the ninth century, when they made a formidable appearance at sea from the Caspian ports, and ravaged the coasts; they then laid waste *Armenia*, pillaged *Georgia* and *Mingrelia*, and defeated the armies of the Persians and the Saracens. Encouraged by these enterprises they invaded *Thrace*, and the Emperors Constantine and Romanus, being unable to make head against them, were obliged to bribe them with large quantities of gold to retire from their dominions, which they did flushed with conquest, and fixed their residence, after having made empires and kingdoms tremble, in the *Turquestan*. In proportion as these Turks aggrandized themselves, the Saracens degenerated, losing their personal valour, and their renown, till at length, becoming a prey to civil discords, and guilty of every vice, they were totally exterminated by their former allies, and these successful
Turks

Turks took possession of Persia, Babylon, Diarbeck, and Mesopotamia.

In 1096, they became so formidable, and extended their conquests so far as to approach the very gates of Constantinople. Such frequent and powerful irruptions spread a general terror, and obliged the Greek Emperor Alexis, and the Christians inhabiting Palestine, to apply for succour to the European powers, but more particularly to the Pope, from whose influence with the Christian Princes, they expected to obtain a military force superior to that of the Turks: this application gave rise to the famous expedition to the Holy Land decreed by the council of Clermont, the consequence of which was the taking of Jerusalem by the French in 1099, and the foundation of a new kingdom. Several expeditions, universally known by the name of *Crusades*, succeeded the first, and lasted near two centuries, from the first conquest of Jerusalem, till the Christians were totally subdued, and the holy wars terminated by the defeat and death of Louis IX. called *St. Louis*, King of France, who was slain at the siege of *Tunis* in 1270, and the captivity of Baldwin King of Jerusalem, whose army was routed and himself taken prisoner by the Turks.

OTHMAN,

OTHMAN, OSMAN, *or* OTTOMAN,

First Emperor of the Turks.

AS it is the intention of the writer of this work to make his readers familiarly acquainted with the Turkish or Ottoman empire, he has judged it unnecessary to pursue the detail of the successors of Mahomet upon the genealogical scale, and has therefore set it aside, to introduce the dynasty of Ottoman, the true founder of what we at this day call, the Ottoman or Turkish empire. This hero was born in the year 1247, in the village of *Sogut*, which still enjoys a number of privileges granted by the Turkish Emperors in consequence of this event. His father's name was *Ergadrul*; he was remarkable for the simplicity of his manners and the sincerity of his sentiments, qualities by no means agreeable to his son, who was of a treacherous, haughty, and fiery disposition; to these vices he joined deep hypocrisy, employing most of his time in conversing with the Dervises, or Mahometan friars, attending to their instructions, and following their opinions; no wonder therefore, that he was in early youth a most inveterate enemy to the Christians. On the other hand, he was distinguished for personal bravery, and astonishing perseverance; these

these accomplishments qualified him for a military adventurer, and he soon rose to be lieutenant of the armies of *Saladin*, sovereign of *Aleppo*, and *Damascus*, a powerful and cruel oppressor of the Christians. Upon the death of *Saladin*, without issue, his territories were divided into seven portions, one of which fell to the lot of Ottoman, and consisted of *Bythinia*, and all that part of the country which lies at the foot of Mount *Olympus*.

The family of *Andronicii*, in those days Emperors of *Constantinople*, were constantly involved in domestic discord. Scarcely one Emperor of that house died peaceably in his bed: the greatest part were strangled or mutilated, for a new monarch was no sooner seated on the throne, than he made the most diligent search for the relations and friends of his immediate predecessor, whom he either massacred, or exercised such cruelties upon their persons as rendered them incapable of all the offices of life; and these tortures and assassinations were hardly at an end, when his own turn came, and himself and his friends submitted to the same fate from his successor. An empire so turbulent could not fail of being torn to pieces by civil factions, and rendered so weak, as to promise an easy conquest to any enterprising hero in the Turkish dominions, which were now extended to the neighbourhood of *Constantinople*.

Constantinople. Ottoman was the chief whose genius disposed him to watch every motion of the Greeks with great attention, and when their civil discords had produced a state of anarchy, he laid siege to Constantinople, and took it by assault. After this revolution, he extended his dominions by conquest, and thus became the founder of the Turkish empire, which at one time was equally the terror and admiration of all Europe, as much as it is at present an object of pity and contempt. Ottoman reigned twenty eight years, and died in a good old age, in the year 1325, at Prusa, a city of *Bythinia*, the antient seat of the Turkish government, about thirty leagues distant from Constantinople.

ORCAN, *or* ORCHAN,

Second Emperor of the Turks.

AFTER the death of Ottoman, his three sons carried on a cruel war against each other for the succession, but fortune declared herself in favour of Orcan who defeated and slew his two brothers. In imitation of his father's policy, he availed himself of the intestine divisions of the Greeks, to render himself still more powerful, and advancing to *Thrace*, he subdued that country and *Bulgaria*, and returned in triumph to Prusa. The following year, he conquered Cappadocia,

Cappadocia, and then laid siege to *Nicea*, the capital of Bythinia, where he defeated the Emperor Andronicus, and obliged the city to capitulate in 1329. Flushed with success, his next exploit was to enter the *Archipelago* with a number of large vessels, and put all the islands under contribution: this enterprize alarmed the Venetians, who at the request of Pope Benedict XII. in 1334, sent Peter Zeno, with one hundred gallies under his command, to drive the Turks from the *Archipelago*. Orcan, unable to face this powerful armament, retired to the coasts of Thrace, where his fleet committed great depredations; but at length he met with a disgraceful defeat; for Andronicus, with only three ships, gained a complete victory over Orcan, whose squadron consisted of twenty-four sail, fourteen of which were taken by the Greeks, and the rest escaped with great difficulty.

Orcan now resolved to enjoy the blessings of peace, but Pope Clement VI. a turbulent Pontiff, apprehending some new enterprize from the Turks against the Christians, prevailed on the Venetian republic to take up arms against him, and to send Zeno a second time, with the same number of gallies, to scour the *Archipelago*: in this expedition the Venetians took the city of *Smyrna* from the Turks. But this acquisition was soon followed by a reverse of fortune, for Orcan

entirely defeated the Venetian army, and both Zeno, and Anigo of Ast, the Pope's legate, were slain in the action. The Turkish conqueror then returned to Prusa, to enjoy the fruits of his victory. At this juncture, John III. a minor, who should have succeeded to the Grecian throne, was privately concealed, by *Cantacuzenus*, his preceptor, who following the many examples he had known, usurped the throne of his pupil; and the better to secure himself in his new dignity, he sought an alliance with Orcan, to whom he gave his daughter in marriage, who was esteemed the greatest beauty of her time, on condition that the Turk should support him. This marriage was the origin of the custom of the dowries given in Asia by the husbands to their wives before marriage; for Orcan being deeply in love with the daughter of Cantacuzenus, who had no fortune to give her, Orcan himself provided the dowry, and the custom at length passed into a law, which is observed at Constantinople, and in other parts of Asia, at this time.

Orcan, who acquired great renown by his victories, rendered himself as illustrious for the arts of peace. As a proof of his attachment to the Mahometan religion, he built a superb Mosque, at an immense expence, which is still an object of admiration to travellers: he likewise founded an hospital
for

for the sick ; and he was the institutor of the military corps called *Janissaries* ; whom he raised in the following manner : he purchased young Christians, who were robust and well made, and caused them to be educated in the Mussulman faith, and trained to arms, after which he made them the chief instrument to exterminate the Christians from whom they were descended. He died at a very advanced age, but full of fire, for he was on the point of attempting the conquest of *Phrygia*. He reigned twenty-one years and left two sons, Soliman and Amurath.

S O L I M A N I.

Third Emperor of the Turks.

SOLIMAN, the eldest son of Orcan (according to the Greek historians) was the third Sultan of the Turks : he ascended the throne in 1349. They relate, that the dissensions amongst the Christians were got to such a height in his time, that he judged it a most favourable opportunity to extend his dominions, by new conquests, in Europe as well as Asia. Accordingly, he took several cities in the Chersonese, besieged and took Philippoli and Adrianople, and defeated the Bulgares repeatedly. In a word, the fame of his valour, and the success of his

arms, gained him the applause of the neighbouring countries, whose inhabitants threw themselves at his feet, and requested to be admitted into the number of his subjects and slaves. To others he became so formidable, that they fled from their territories, and abandoned them to his victorious troops. *John Paleologus*, the reigning Emperor of the Greeks, being continually harassed by the incursions of the Bulgares, sought the alliance of Soliman, who spared him 8000 of his best soldiers as auxiliaries, by whose assistance he gained a complete victory over his enemies: these troops, on their return home, gave their monarch such an account of the beauties and fertility of Greece, that he resolved to subdue it, and the preparations for this expedition were in great forwardness, when Soliman died, after a short reign of two years.

It seems almost incredible that so many enterprises should have been attempted, much less carried into execution, in so short a space of time. I am, therefore, disposed to agree with those who believe that the greatest part of his military exploits were performed by order of, and during the life of his father: this is the opinion of the Mahometan authors, who assert that he died before his father, in consequence of a fall from his horse, as he was hunting a bear. On this account he is not ranked
amongst

amongst the Turkish Sultans by them, but they allow that he gained thirty-seven battles.

A M U R A T H I.

Fourth Sultan of the Turks.

NO monarch ever discovered greater avidity for conquest, than *Amurath* I. The successful enterprises of his predecessor, joined to the vast preparations he had made for a grand expedition, enabled him to open the campaign without loss of time. But before he took the field, he appeased some popular commotions, which threatened to disturb his domestic tranquillity; and then embarked with 6000 men, on board two Genoese vessels, for Europe; with these troops he invested and took *Gallipoli*; and upon this occasion it was that he instituted the corps of cavalry called *Spahis*, and divided amongst them the territory that he had just conquered. He likewise first established in this city, the *Cadislaquiers*, who are supreme judges in all criminal matters, as well in time of peace as in time of war. *Amurath* remained five years in Greece, without once repassing the sea, and during that time, he took the cities of *Apollonia*, *Siris*, and *Nissa*, and pillaged *Albania* and *Bosnia*. He was the first Mussulman who

submitted to the operation of circumcision, which was performed upon him in public, with great solemnity. To this Emperor the Grand Vizirs are indebted for the origin of their dignity and unlimited power. Amurath appointed *Timartas Bacha* his Vizir, a general who had acquired great renown by his signal and numerous victories; but more particularly by defeating the Prince of *Caramania* and *Cracovitz*, the celebrated chief of Bulgaria. In 1361, Amurath was obliged to take arms against his eldest son, who had raised a rebellion in his father's dominions, in conjunction with Lazarus the Elder, tyrant of *Servia*; the Emperor soon suppressed this revolt; as a punishment for his crime, his son lost his eyes, and his accomplices, amongst whom was Lazarus, were put to the sword. But the Christian princes, his neighbours, observing with what facility he subdued all his opponents, began to consider him as too formidable a neighbour, and entered into a general confederacy against him, at the head of which was Lazarus the Younger, who had succeeded his father in *Servia*. They brought a tremendous army into the field, composed of *Wallachians*, *Bosniacs*, and *Bulgares*, but the Christians were so terrified at the unusual appearance of the Turkish soldiers, who were mounted upon camels, to the number of three or four upon each

each camel, that they fled precipitately, and Amurath, at the head of his Janissaries, had only the cruel task of putting them to death as they overtook them: the massacre was terrible; amongst the rest fell Lazarus, whose death was bravely avenged by a faithful domestic, a bold and enterprising man, who forced his way to the person of the Emperor, and struck him to the heart with his lance: thus died Amurath, in the career of his conquests, after a reign of twenty-three years.

B A J A Z E T,

Fifth Emperor of the Turks.

THIS prince was one of the boldest and most sanguinary men of his time: he called himself *Hildris*, that is to say thunder. He ascended the throne in 1383, and the first instance of his fiery temper was ordering Jacob, his only brother, to be strangled. To revenge the death of his father, he marched against the Bulgares, and with his own hand slew Eleazer, their prince: the lands of Bulgaria he gave to the Turkish cavalry. In 1383, the Prince of Macedonia shared the same fate, being cut to pieces by his sabre. Afterwards he laid waste *Cappadocia* and *Phrygia*. But in order to subdue the King of *Armenia*, who was one

of the most renowned generals of the age, he had recourse to a stratagem unworthy the dignity and valour of an Emperor of the Turks. He employed a young Janissary, in the disguise of an Armenian, to seduce the Queen, and thus got possession by treachery of the crown and kingdom of Armenia. His conquests and victories at this time were astonishingly rapid; he defeated the Prince of Caramania, obliged the Prince of Wallachia to pay him an annual tribute, and entirely laid waste Albania and Thessaly.

All the Christian nations trembled at the fame of his victories, and dreaded his appearance in Italy. In consequence of this universal panic, Pope Boniface IX. in 1396, proposed an alliance to *Sigismund*, King of Hungary, who was then at Rome, to receive the Imperial crown as Emperor of the West, and Sigismund consenting, they invited CHARLES VI. King of France; Philip, Duke of Burgundy, called the bold; the Greek Emperor; the republic of Venice; the Grand Master of Rhodes; the Duke de Nivers, constable; William, Lord of Trimouille, High Admiral; and Bouchard, a renowned marshal of France, to join in a league against Bajazet. Such a powerful confederacy menaced no less than his utter ruin. He was in Egypt when he received intelligence of the Christian confederacy, and instead of losing time in
useless

useless reflections, he advanced at the head of 80,000 men, to meet the army of the confederates. The French attacked the Turks with such skill and valour that the number of the slain on each side was nearly equal, but at length the superior force of the Turkish army prevailed, and the Christians were defeated: the High Admiral of France was killed in single combat by Bajazet; and the defeat of the French was followed by that of the whole allied army. Sigismund, and the Grand Master of Rhodes, with great difficulty saved themselves in a small boat, with which they reached the Danube, and joined General Mocenigo, who in forty-four galleys had conveyed the Christian forces to the mouth of that river in the Black Sea.

It seemed as if nothing could give any further obstruction to the successful and ambitious Bajazet, or set bounds to his conquests; and historians relate that this was his own opinion. But he was mistaken, for *Timer* or *Tamerlane*, Emperor of the Tartars, marched against him, and gave him battle at Mount *Stil*, on the same spot where Pompey had formerly defeated Mithridates. Tamerlane with an inferior army totally defeated the Turks, and Bajazet attempting to save himself by flight, was overtaken by the Tartarian cavalry, and made prisoner: he was conducted to the tent of
Tamerlane,

Tamerlane, where his haughty deportment and insolent language fixed his future singular fate. Being asked by his conqueror how he would have disposed of him, if the fortune of war had reversed their fate; he answered, with scorn and bitterness, I would have shut you up in an iron cage, and have carried you about with me from place to place in triumph, the object of public derision. With equal justice then, said Tamerlane, I may pass the same sentence upon you; and accordingly this mighty conqueror, and cruel oppressor of nations, was actually inclosed in an iron cage, and allowed only sufficient food, of the coarsest kind, to keep him alive. By tradition we are also informed that Tamerlane mounted his horse from the top of his cage, and that he obliged Bajazet's wife to wait on him at table in public, quite naked. Biographers, who in compliment to modern princes, between whose characters and that of Tamerlane they have been pleased to find a resemblance, will not admit that so chaste and moderate a prince as Tamerlane could have been guilty of such oppression and indecency; but the manners of the Tartars in those days, and the strength of invariable tradition may serve to confirm the truth of these anecdotes. The wretched captive at length despairing of all hopes of regaining his liberty, in a fit of rage
struck

struck his head with such violence repeatedly against the bars of his cage, that he put an end to his miserable life in 1403. He had several sons: *Mustapha*, the eldest, was slain in the battle that proved so fatal to his father. The names of the rest were *Monfulman*, *Joshua*, *Moses*, and *Meemet* or *Mahomet*.

J O S H U A,

Sixth Emperor of the Turks.

THE reign of this prince was but of short duration, for the pretensions of Monfulman, his elder brother, were countenanced by the Greeks, who formed a powerful party in his favour, and at length raised him a formidable army, with which he marched into Cappadocia, and gave battle to Joshua, who was slain in the action, four years after the death of Bajazet.

M O N S U L M A N,

Seventh Emperor of the Turks.

THE forces brought into the field by Joshua readily submitted to Monfulman, and uniting with his own army, proclaimed him Sultan; but the rest of his subjects, well acquainted with his cruel temper, reluctantly

luctantly yielded obedience, and impatiently waited for some new revolution. However, their dread of a tyrant preserved the public tranquillity at the commencement of his reign, while a secret faction espoused the cause of his brother Moses, and this prince, finding himself suspected, retired to *Wallachia*, where his party growing every day more powerful, obliged him to avow his designs, and to put himself at the head of the forces of that country. Monfulman having secured an alliance with Emanuel Paleologus, Emperor of the East, by marrying his niece, demanded succours from him to oppose his brother, and having received them, he marched against him, gave him battle, and defeated him by superiority of men. After this event, Moses retreated to *Wallachia*, and for some time affected to pass his days in retirement, as a private man; but secret intelligence being conveyed to him, that the Sultan was detested by the majority of his subjects for his daily acts of tyranny and oppression, he took the field again very unexpectedly, in the year 1412, not relying so much on the strength of his own army, as on the well grounded expectations of a revolt in his favour. Accordingly the two armies were scarcely engaged, when the Janissaries abandoned Monfulman, and thereby gave an easy victory to Moses, who was proclaimed Emperor, and

and the deposed monarch was soon after strangled, as a just atonement for the death of great numbers of his subjects, who had fallen victims in the same manner to his relentless cruelty.

M O S E S,

Eighth Emperor of the Turks.

THE new Sultan, upon ascending the throne, found himself involved in a war with Emanuel, the Greek Emperor, who had not only afforded succours to the late Sultan, but who continued in arms, resolved to support the claim of Meemet, the youngest brother of Moses, or any other candidate for the Ottoman empire, in preference to him.

Meemet, better known by the name of Mahomet, dreading the cruelty of his brothers, had carefully concealed himself in an obscure town, where he was the servant of a rope-maker, and was actually engaged in that business, when a trusty confidant of the Greek Emperor first imparted to him his master's design to place him upon the Ottoman throne. The young prince, fired with ambition, and possessing the qualities requisite for a conqueror, eagerly embraced the offer, and was soon placed at the head of a numerous army, composed of Greeks
and

and Wallachians. In the mean time, the Sultan, his brother, having been successful in an expedition against *Sperendori*, in *Romelia*, approached *Thessalonica*, but was defeated by Emanuel, a natural son of the Greek Emperor. Meemet at first was not so successful; he was defeated by his brother, but acquiring fresh courage, and better experience from this check to his ardour, he marched against him with a new army, and in a second battle fought near Gallipoli, obtained a complete victory; when Moses, attempting to save himself by flight, was assassinated by a private Janissary, in revenge for some past injury. The reign of Moses lasted only three years, and was entirely passed in the field, at the head of his troops.

The Turkish historians do not place the three last Sultans in the list of Emperors, considering them, but for what reason we know not, only as usurpers; but in this historical sketch we shall constantly follow the Greek calendar, which is the most authentic, and no circumstance confirms it more than the contest between Joshua and Monfulman after the death of Bajazet their father, when Joshua succeeded by the interest of the Turkish party, and Monfulman was supported in his pretensions by the Greek Emperor Emanuel.

MEEMET OR MAHOMET I.

Ninth Emperor of the Turks.

THIS prince ascended the throne in 1413, and soon shewed himself worthy of the empire to which he had been raised. Having strengthened his alliance and friendship with the Greeks, to whose assistance he had been greatly indebted for his new dignity, he turned all his thoughts to the recovery of the vast provinces that had been dismembered from the Turkish empire, through the weakness of his predecessors; and the anarchy which their rival claims to the throne had introduced. For this purpose, he marched against the Princes of Caramania, Cappadocia, and Bulgaria, and after reducing those countries to their former dependence, he carried his victorious arms into Servia, and recovered so many strong places, formerly belonging to the Turks, that he was justly called the restorer of the Ottoman empire, which had been falling to decay from the time of Bajazet's defeat by Tamerlane. Equally desirous to render himself formidable at sea, he increased the marine force of the empire, and gave the command of his fleets to *Brenex* and *Turacan*, celebrated admirals for those days,

days, and whose names are still held in veneration by the Turks.

In 1418, they undertook an expedition against the Venetian republic, and a general engagement took place, when the Turks, notwithstanding the bravery of their admirals, were totally defeated by the superior skill of the Venetians in maritime affairs; Loredano, the Venetian general of the land forces on board the Venetian ships, in a very short time slew 3000 Turks, and after the victory, the Sultan was obliged to submit to a disgraceful peace with the republic, for it was stipulated that the Turkish vessels should never pass the straits of Gallipoli.

Mahomet from this time sought only to signalize himself by land, and was successful in various expeditions, conquering great part of Macedonia and Slavonia; afterwards breaking the peace with the Venetians, he took from them the island of *Salonica*, though commanded by two experienced generals, *Andrew Dandolo* and *Paul Contarini*, who both died in prison at Venice, having been condemned to that punishment for the loss of the island.

Mahomet returned from a course of splendid victories to enjoy the blessings of peace at *Adrianople*, to which city he removed the seat of government, and the public records formerly kept at Prusa: he
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was as much distinguished for his impartial administration of justice, and the fidelity with which he kept his promises, as for his bravery and skill in war. After a glorious reign of eight years, he died suddenly in an apoplectic fit, A. D. 1421; being the first of his family who had the happiness to die a natural death.

AMURATH II.

Tenth Emperor of the Turks.

THIS prince was the second son of Mahomet, and was nominated to the succession by his father, in preference to Mustapha, his eldest son, most probably on account of his military ardour. For no sooner was he seated on the throne, than he gave indications that he would prove one of the most voracious conquerors the Turks had ever known: the empire of the East trembled for its safety, the new Sultan having resolved to lay siege to Constantinople. For some time, however, he was diverted from his expedition by the political intrigues of the Greek Emperor, who released from the prison of Lemnos an impostor of the name of Mustapha, calling himself the eldest son of Bajazet, said to be slain in the battle which proved fatal to his father: he had been closely confined during

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the reigns of his reputed brothers, who were in alliance with the Greeks; but Amurath having declared war against them, they now declared this man to be the real Mustapha, and after setting him at liberty, publicly proclaimed him Sultan of the Turks; at the same time, they supplied him with arms, and gave him such encouragement, that he soon found himself at the head of a formidable army.

Amurath at first took the common method of subduing impostors; he offered immense rewards to any person who would seize his person, or put him to death; but failing in this attempt, he determined to take vengeance against the Greeks by laying siege to the capital of the empire with a powerful army. The preparations for this expedition were beyond all former example, and it is said that upon this occasion cannons were first used by the Turks. While Amurath was on his march to Constantinople, Mustapha took advantage of his absence to advance to Adrianople, which he took, and caused himself to be crowned Emperor of the Turks, notwithstanding the powerful opposition of *Bajazet Bacha*, the governor of the city, whom he afterwards strangled for his attachment to his lawful sovereign. In the mean time, Amurath met with greater difficulties than he imagined before Constantinople, for the
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city was strongly fortified, and the Turks were unskilled in the art of conducting sieges: thus circumstanced, he received intelligence of the revolution at Adrianople, upon which he instantly raised the siege, and turned his arms to the recovery of his own capital. Before he reached the frontiers of Turkey, he was informed that his eldest brother had taken up arms against him, and had joined the usurper, his pretended uncle. The crisis was now become extremely alarming and hazardous, and nothing but the celerity of Amurath in executing all his enterprises could have saved him from inevitable destruction. By forced marches, he came upon the enemy by surprise, with a superior force, while they imagined he was at a distance, and gave them a total overthrow: his timid brother threw down his arms, and begged his life at the beginning of the battle, and the pretended Mustapha was soon after abandoned by his new subjects, who received their emperor with open arms; thus was the publick tranquillity restored, and the only victim to this domestic commotion was the ambitious Mustapha, who was strangled, as a retaliation for the fate of the Governor of Adrianople.

The love of military glory fired the breast of Amurath, and urged him to new conquests. Having nominated two experienced

generals to command different armies, he sent them both at the same time, to execute two important commissions. *Caraz*, one of these generals, marched suddenly to *Cassiope*, the present *Jannina*, and took it by assault; while *Turcan*, the other commander, seized upon *Albania*, and *Peloponesus*, which belonged to the Venetians. The Greeks humbly sued for peace, and Amurath granted it on hard terms, for he required that the sons of the principal families of Constantinople should be sent to him as hostages; on the same condition, he made peace with the Despot of Bulgaria, and then resolved to enjoy in tranquillity the fruits of his victories; but he was prevented by the perfidy of the Bulgares, who renewed the war as soon as the armies of Amurath were withdrawn from their frontiers. The enraged Sultan, determined to punish them severely for their perfidy, marched against them in person, took *Sperendori* by storm, and razed it to its foundations. The despot himself had just time to escape by flight, but his five sons falling into the hands of the Conqueror, he put out their eyes; their sister was likewise taken prisoner, but the beauty of her person procured for her a milder fate. A short interval of peace now succeeded to the tumults of war, and Amurath employed it in the cares of domestic government.

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His first attention was bestowed upon the corps of Janissaries, whom he trained to the most exact discipline, which had been neglected by his predecessors. They were all, in his time, the children of Christians taken by force from their parents in their infancy, and educated, maintained, and clothed, at the expence of the monarch, who highly carested them, and granted them such particular distinctions and privileges, that they became the bravest soldiers in his army, and most firmly attached to his person. In a word, it is to Amurath that the Janissaries stand indebted, as well for their military renown, as for the rights and immunities they enjoy at this day. Having established good order throughout his dominions, and provided for the internal security of the state, the spirit of conquest again took possession of the breast of Amurath, and he resolved to punish the allies of his former enemies, or rather this was his pretext for invading their territories. Hungary was the first object of his ambition, and he advanced to the frontiers of that kingdom on one side, at the head of his Janissaries and other select troops, while Ali-Bacha, his general, with another army, laid siege to Belgrade. The honour of opposing these powerful enemies was assigned by LADISLAUS IV. King of Hungary, to *Hunniade*, his governor of Transylvania, a

renowned warrior, who in two battles killed 5000 Turks, took one of their generals prisoner, slew another, and reduced Amurath to such a situation, that he was forced to agree to terms of peace. However, on his return from this disgraceful expedition, that his subjects might not reproach him with having done nothing worthy of his great fame in arms, he entered *Bosnia* with the remains of his two armies, more than sufficient to subdue that country, and obliged its prince to agree to pay him an annual tribute of 25,000 crowns; carrying off his sons as hostages to secure the payment: historians accuse him of a shameful breach of his promise, with respect to these princes, whom he caused to be circumcised, and afterwards put four of them to death, though he had solemnly engaged with their father, to treat them with distinction and favour at his court, and to release them upon the first annual payment of the stipulated tribute. Before his departure from *Bosnia*, Amurath received intelligence from the Despot of *Bulgaria*, of a grand alliance formed against him by the Christians, and that the Prince of *Caramania* was a party, though he had sworn allegiance to the Sultan; hereupon he marched without loss of time to punish the perfidious prince, desolated his country as he passed, took his capital, obliged him to save himself by flight, and carried
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away one of his daughters, with whose charms he became enamoured. The ruin of the Prince of Caramania served only to increase the zeal of the confederated Christians, who were determined, if possible, to exterminate the Turks. Pope Eugene IV. employed Cardinal *Julian Cæsarini*, an able statesman, and his legate in Germany, to persuade Ladislaus to violate the peace he had lately made with Amurath, which being effected, the treaty of alliance was signed in 1443, and the celebrated *Hunniade* was chosen general of the allied army, with which he took the field, and advanced to *Wallachia*. Amurath, on his part, made the most formidable preparations to oppose the enemy, and having united his forces in the spring of 1444, he marched at the head of 100,000 men to encounter the allied army. At length, they met in the plains of *Varna*, and fought one of the most desperate battles recorded in modern history. The allies made a furious onset, and *Hunniade* signalized himself by the most extraordinary acts of valour; he slew the famous Turkish general, *Caraz*, and the *Beglerbeg* (a vice-roy) of Asia: the Turks gave way, and Amurath in despair would have fled, if his officers had not threatened to put him to death; but at this critical juncture his troops rallied, having sustained the first shock, and charged the Christians with great fury. Amurath

likewise, recovering his presence of mind, flew from rank to rank, and animated his troops, by exposing the late treaty of peace with the Hungarians in sight of both armies, and making this pathetic appeal to Heaven: *Jesus, behold the treaty which the Christians have sworn, in thy name, solemnly to observe—if thou art God, as thy people say thou art—avenge thine and my wrongs.* The perjury of the Hungarians sat heavy upon their minds, and this fortunate stratagem contributed to change the fate of the battle. At the same time, some of the Hungarian officers, jealous of the great reputation of *Hunniade*, persuaded Ladislaus to quit an advantageous post, which Amurath no sooner perceived, than he directed his Janissaries to attack that quarter, which they did with such fury, that the Hungarians were totally routed, Ladislaus was mortally wounded, a general defeat ensued, and *Hunniade* shamefully fled with the remains of the allied army. Cardinal Casquini, it is supposed, was one of the number of the slain, for he was never heard of after the battle. As for the unfortunate King, Amurath ordered his head to be taken off, and put into a skin filled with honey, as a reproach for the sweet words he had made use of in a treaty which he had so perfidiously violated.

Amurath,

Amurath, after this signal victory, returned in triumph to Adrianople, and for a short space resigned himself to the pleasures of retirement, and the study of philosophy, shutting himself up for this purpose in his palaces with the Mahometan dervises. But he was again called forth into action, by the machinations of powerful enemies. *Hunniade*, who ardently wished to recover his lost reputation, was made regent of Hungary during the minority of Ladislaus V. and having collected a new army, he suddenly fell upon the Turkish frontiers, but was in the end totally defeated by Amurath, with the loss of 21,000 men. Hunniade afterwards made war against the Emperor of Germany, and was likewise defeated, which had such an effect upon him, that he died with grief in 1458.

A more formidable enemy than Hunniade now started up to stop the career of Amurath's victories, in the person of *George Scanderbeg*. This hero was one of the four sons of *Castriot*, Prince of *Albania*, whose country Amurath had invaded in the early part of his reign, and having obliged Castriot to become tributary to him, had according to his usual custom taken his sons as hostages. An early discovery of military talents in George Scanderbeg had endeared him to the Sultan, who caused him to be circumcised, and brought up in the Mahometan faith.

faith. In short, Amurath conceived the most sanguine expectations that this youth would be one of the most renowned warriors of the age; and it is said, that he was marked with the resemblance of a sabre upon his right arm, which was considered as a happy presage of his future valour. At thirty years of age, he was raised to the rank of General in the Turkish cavalry, and about this time his father died. The Turks had already made away with his three brothers, and were in possession of *Albania*, when *Scanderbeg*, apprehensive of the same fate, secretly fled to his native country, where he soon drew together a large body of his partisans, who made head against the Turks, drove them from *Croia*, the capital, and recovered the whole country. Scanderbeg, upon this occasion, gave the Turks no quarter; wherever he found them they were put to death without mercy, and the first army sent against him by Amurath, consisting of 29,000 men, were all cut to pieces. With an army of 18,000 chosen troops, he had the courage to march to the relief of *Croia*, to which Amurath laid siege with 60,000 infantry and 4000 cavalry. The place was bravely defended by the Count *de Wana*, in the absence of Scanderbeg, who was engaged in recovering Bulgaria from the Turks, and it must have surrendered, if Scanderbeg had not flown to its succour: with his inferior force he
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attacked the besiegers, falling very unexpectedly upon their rear, and slew 21,000, which threw Amurath into such a violent fit of rage, that it terminated in a fever, which put an end to his life in the 83d year of his age, and the 31st of his reign. On his death-bed, he told the Mufti, that he was tired of living, because he was too old, but not of conquering.

MAHOMET II.

Eleventh Emperor of the Turks.

THIS Emperor ascended the throne in 1451, and was the son of Amurath by *Milvizza*, daughter of the Despot of *Servia*: his mother almost from his infancy had given him a notion of Christianity, but the precepts of the gospel never reached his heart; in fact he was neither Mussulman nor Christian, for his only gods were *Interest* and *Ambition*. At the age of twenty-one years, when he came to the crown, he was considered as a brave officer, having learned the art of war under the discipline of his father. He had three younger brothers, two of whom were strangled by his order, but the third was concealed, and escaping his cruelty, in process of time appeared at Venice, and afterwards at Rome, where he became a Christian, and was baptised by Pope Calixtus III. who

who gave him the name of Calixtus Osman. He passed the remainder of his days in Austria, upon an estate given to him by the Emperor of Germany.

Having thus got rid of his brothers, Mahomet took the field against the famous George Castriot, surnamed Scanderbeg*, Prince of Albania. But in various enterprises against this renowned champion of the Christian cause, his arms were unsuccessful; his generals were defeated in all parts, and when he thought himself secure of crushing his enemies, by the superiority of numbers which he led on to the siege of Croia, he shared the same fate at the head of 200,000 men, of whom it is reported Scanderbeg flew 2000 with his own hand. After this signal victory Pope Pius II. nominated Scanderbeg generalissimo of the Christian armies, for the extermination of the Turks, and Mahomet foreseeing the storm that was ready to burst upon his head, wrote a supplicating letter to the Pope, which occasioned a literary correspondence between them; for Pius undertook the conversion of Mahomet to Christianity, by convincing him of the errors of Mahometanism; but without effect, for the Sultan perceiving that, while this correspondence was depending, immense warlike preparations were making for what was called a crusade against him, blasphemed the religion, and cursed the Pope.

* Alexander, Lord, or Conqueror.

Pope. The æra, however, was now arrived when the only impediment to the growing power of the Turks was to be removed. The celebrated George Prince of Albania died in his bed, in the 63d year of his age, through the unskilfulness of his physician, and left not his equal to succeed him in the command of the Christian forces.

Mahomet now resolved to make one vigorous effort to bring to a final conclusion the long wars that had subsisted between the Turks and the Christians: with this view, he put himself at the head of a formidable army, and invested *Constantinople*, the capital of the Eastern or Greek empire, by land, while his generals and admirals, with a fleet consisting of 300 gallies and 200 smaller vessels, blocked it up by sea, and though the city was well fortified, and strongly garrisoned, it was taken by storm, after a resistance of forty-two days, the Greeks losing all courage and discipline after the death of Constantine, their Emperor, who was slain in the assault, and the Turks took possession of the city on the 20th of May, 1454, when 60,000 inhabitants were made prisoners. The Venetian general and twenty other Venetians of rank were killed, and great slaughter was made of the soldiers in garrison; but Mahomet put an end as soon as possible to the wanton cruelties of his

his victorious troops, but not till they had cut off the head of the Greek Emperor, and carried it round the city stuck upon a spear, to insult the wretched inhabitants. Three days after the city was taken, the whole army of the Turks, with Mahomet at their head, made a triumphant entry into Constantinople, when he caused proclamation to be made, that in future he should make it the place of his residence, and the capital of the Turkish empire. Thus ended the Greek empire at Constantinople; but as the empire of the East had been divided as far back as the year 1204, when the princes of the family of *Comneni* established a new Imperial throne at *Trebizond*, the conqueror of Constantinople thought his victories incomplete while any part of the Eastern empire remained in the hands of the Christians; he, therefore, meditated the conquest of *Trebizond*; at the same time, the Pope excited all the Christian potentates of Europe to take up arms to stop the progress of an infidel, who had overthrown the only power in the East capable of making head against him. But, fortunately for Mahomet, most of the sovereigns of Europe were engaged either in domestic disputes, or in wars against each other; besides which, the political state of Europe seemed to point out the expediency of suffering the Turks to aggrandise themselves in that part of Europe,

Europe, provided they made no attempt upon Italy, and they secretly rejoiced that the Emperor of Germany had the Turks for neighbours. Thus the temporal interests of the Christian powers prevailed against the Pope's admonitions and menaces, and the alliance he proposed to them did not take place.

Being left at liberty to pursue his conquests, the Sultan laid siege to Belgrade with incredible fury, but here he met with a severe repulse; his army consisting of 150,000 men were totally defeated, and 40,000 left dead upon the field, amongst whom were the *Beglerbeg* of Greece, the Aga of the Janissaries, and a great number of inferior officers. Mahomet himself was slightly wounded, and saw himself for the first time reduced to the necessity of making a precipitate retreat with the remainder of his troops, leaving his cannon and baggage in the possession of the Christians. Some historians assert that the Pope fought in person at the siege of Belgrade: be this as it may, it is certain that the Turks were defeated on the 6th of August, 1456, and that he instituted the festival of the transfiguration of Jesus Christ, which is observed at Rome to this day, in commemoration of the victory.

The Sultan soon recruited his army, and undertook a more successful enterprise: when

when he was least expected in that quarter, he fell upon the empire of Trebizond, took the city sword in hand, and carried into captivity to Constantinople, David Comnenus, the Greek Emperor, with his wife and children, whom he cruelly put to death, except one daughter, whom he reserved for his seraglio. His next expedition was against the *Morea*, against which he sent a Beglerbeg, at the head of 80,000 men, who made themselves masters of the whole country, and slew *Berthold D'Este*, the Venetian general, under the walls of *Corinth*, which was abandoned by *Bettino*, his successor, to the Turks. At this crisis, Pope Pius II. died, and with him the spirit of the Christian opposition to Mahomet. Paul II. his successor, a Venetian by birth, finding that the Christian potentates had changed their political system, and could not be brought to join in crusades, prudently negociated a peace with Mahomet, that he might release his native country from the hardship of sustaining the war alone. The terms of the treaty were highly advantageous to Mahomet, and the Venetians expected a permanent peace, but they were deceived, for the Sultan regarded neither treaties nor oaths, when he found a favourable opportunity to violate them. In 1469, after having conquered Peloponnesus, and rendered the prince of that coun-

try tributary, whose daughter he married, he once more invaded the territories of the republic, on pretence that they had sent succours to some of his Christian enemies, whom he had sworn to exterminate, and in the violence of his rage, hearing of the ceremony of the Doge wedding the sea, he swore he would soon send him and his subjects to the bottom of that sea, to consummate the marriage. His troops committed horrid barbarities and depredations in the dominions of the republic, when they were suddenly called off to unite into one body for an expedition against *Persia*. His army for this enterprize consisted of 200,000 men, commanded by himself, his sons *Bajazet* and *Mustapha*, and a great number of experienced officers. *Ussam Cassan*, sovereign of Persia, advanced with great intrepidity to meet this conqueror of nations, whose triumphs he was doomed to augment, for Mahomet totally defeated the Persian army, and extended his dominions by fresh conquests in that country. He then returned to Constantinople, and might have enjoyed the fruits of so many splendid victories, having already subverted two empires, conquered twelve kingdoms, and rendered his name terrible throughout the Christian world; but ambition, and a thirst for blood, set him again in motion, and the unfortunate Venetians felt the fury of his re-animat

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mated vigour. He now had in view not only the subjection of the republic, but the conquest of all Italy. In 1476, he opened his general plan of operations, by the reduction of Croia, and the siege of *Scuttari*, when the Venetians once more sued for peace, and obtained it, but on the most disgraceful terms; for they were obliged to give up *Scuttari*, *Tenaro* in the *Morea*, and *Lemnos* in the *Archipelago*, which places he had not been able to subdue. Flushed with success, his next enterprise was against Rhodes, for which expedition he made the most formidable preparations, collecting a fleet of 160 sail of large galleys, on board of which he embarked 100,000 men, with a suitable train of artillery, and every engine of war proper for the total destruction of a strong, fortified garrison. But, by the intrepid valour of the Knights of the order of St. John of Jerusalem, and the great skill of *Peter D'Aubusson*, their Grand Master, the Turks were obliged to retire in 1480, with the loss of 10,000 men, and the greatest part of their fleet. Mahomet was greatly mortified at this unexpected repulse, and in revenge, he ordered one of his generals to lay siege to *Ottranta* in Calabria, intending to make this city the key to his entrance into Italy. *Ottranta* was taken after a siege of seventeen days, and this event giving fresh spirits to the ambitious Sultan, he
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already considered himself as the conqueror of Italy. The whole military force of the empire was reviewed, disciplined, and put in motion for this grand enterprize, which spread an universal panic throughout Europe; every Christian potentate trembled for the event, but none interfered to succour the menaced country. A land army of 300,000 men, and a marine force, consisting of upwards of 200 galleys, were in readiness for opening the campaign in the month of April, 1481, when Providence put an end to the life of this general disturber of the tranquillity of nations: he was seized with a violent cholic, of which he died on the 3d of May, in the 53d year of his age, and the 31st of his reign. It would be unpardonable to take leave of this part of the Turkish history, without some delineation of the character of this very extraordinary man. The outline may be given in a few words—he was a monster and a great prince, shining accomplishments and detestable crimes were blended in his conduct, and virtue or vice predominated in their turns, as policy, interest, or passion dictated. He had a sovereign contempt for all religions, and called the founder of his own “the chief of a banditti.” He cultivated learning and the polite arts, almost unknown to his predecessors, was skilled in many languages, and was master of geography and

history. He practised drawing and painting for his amusement, and invited *Bellini*, the Venetian painter, to his court. In fine, Mahomet might have rivalled the most illustrious heroes of antiquity, if his debaucheries, his licentiousness, and his cruelty, had not tarnished the lustre of his military glory, and of his fine accomplishments. Some of the many well-attested instances of his savage barbarity are denied by Voltaire, and other historians; but, independent of his putting to death several captive princes, in violation of treaties of capitulation; his cutting off the whole house of *Notaras*, because that nobleman refused to give up one of his daughters to his lust; and his ordering seventeen of his pages to be ripped up, to discover which of them had eaten a melon that had been stolen from him, are sufficient to make his memory detestable. The Arabic inscription on his tomb, has been thus translated into Latin:

*Mens erat expugnare Rhodum, bellare
Superbam Italiam.*

B A J A Z E T II.

THE very extensive dominions left by Mahomet to his sons, might have been sufficient to gratify the cupidity of reigning, if they had been divided between princes of moderate dispositions; but they served
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only to occasion a civil war between *Bajazet* and *Zizimen*, his surviving sons, for the possession of the whole. An attempt was made, immediately upon the death of Mahomet, to prevent the effusion of blood, by proclaiming *Corcutus*, the son of *Zizimen*; but his father would not consent to this compromise, and in a few days *Corcutus* was deposed by *Zizimen*, who ascended the throne; but, before the end of the year, he was obliged to yield to the superior force of his brother *Bajazet*, and to fly for safety to the Sultan of Egypt*.

The intestine commotions having been fomented by the Janissaries, who detested *Bajazet*, the first act of his government was an attempt to disband them, but that formidable body having early intelligence of his design, surrounded his palace, and shewed themselves in readiness to depose him, upon which he thought fit to alter his resolution, and to assure them of his favour and protection, but the reconciliation was not sincere on either side, and the Sultan's miscarriages in his military expeditions may be chiefly attributed to his jealousy of the

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* The numerical and regular order of the succession being thus interrupted; and some historians reckoning these two princes in the list of Sultans, while others totally omit them; we think it needless to take any further notice of the number of the succeeding Emperors.

Janissaries, and their disaffection. The Christian powers availing themselves of this circumstance, recovered Bosnia from the Turks, and defeated them in *Servia*, where they seized an immense treasure, and set at liberty 10,000 Christian captives. The ancient kingdom of Epirus was likewise recovered by the son of Scanderbeg, from whom it had been taken by Mahomet II. To repair these losses, Bajazet turned his arms against the Persians, but without success. His next expedition was against the Russians, who, though in the infancy of military knowledge, gained a complete victory over him, and slew 60,000 Turks. These continual losses excited factions at Constantinople, and the people were ripe for a revolt, when the fortune of war turning in favour of Bajazet in another quarter, their discontents subsided for a short time. In 1501, the Sultan defeated the confederated armies of the French, the Spaniards, and the Venetians, and took from the latter, *Modone*, *Durazzo*, and several other important places, after which the republic were obliged to sue for peace on terms highly advantageous to the Turks. Bajazet, however, did not long enjoy the fruits of this victory, for he found at home more powerful enemies than any he had encountered in the field. A dervise attempted to assassinate him, and he recovered with difficulty

ficulty from the wound he received; but the resentment he shewed upon the occasion served only to increase the sedition, for he abolished the whole order, and as they were revered for their piety by the common people, they conspired with the Janissaries to depose him; and, to add to his misfortune, Selim his only son, appeared at the head of the insurgents; an unnatural and bloody contest ensued, in which Bajazet was victorious, but in a second encounter he was defeated, and obliged to resign the throne to Selim, by whose order he was soon after poisoned, in the year 1512.

S E L I M I.

THE commencement of the reign of this monarch exhibited a dreadful scene of domestic cruelty and carnage. The barbarian put to death his two brothers, eight nephews, and several of the great officers of the court, who had the imprudence to lament the fate of Bajazet. But having firmly seated himself upon the throne by these violent measures, he displayed his military talents with so much ability and success, that his private crimes were buried in the splendour of his public transactions. He well knew that the revival of the glory of the empire was the favourite object with the people, and he led on his troops from

victory to victory. In 1516 he entered Syria, and gave battle to Gouri, who had been proclaimed Sultan of Egypt, and gained a complete victory, after which he took Aleppo, and Gouri either fell in the battle, or was strangled by order of Selim: all Egypt and Palestine submitted to the Turks in consequence of this revolution, and the Mammelucks were the only warlike people who remained to make head against him in those parts. They set up a new Sultan at Cairo, and gave him the command of a powerful army, to oppose the progress of Selim, but in vain, for he was totally defeated, and being taken prisoner by the conqueror, was hanged by his order, as a rebel and usurper. Selim afterwards took Cairo, and then put an end to the government of the Mammelucks in Egypt, which had lasted sixty years, and once more reduced that kingdom to a Turkish province. He was equally successful against the Persians, and was preparing for a formidable expedition against the Christians, when he was seized, on his way to Constantinople, with a pestilential boil upon his back; which put an end to his life, at *Cluzi* in Thrace, the very city wherein he had poisoned his father.

SOLIMAN

S O L I M A N II.

BETTER known in history by the title of Soliman the Magnificent, ascended the throne upon the death of Selim, his father, in 1520. Being an only son, he met with no domestic opposition, and possessing the warlike genius of his father, he began his reign with the reputation of being a great General ; and soon gave convincing proofs of his talents for war, and for civil government. Having concluded an advantageous treaty of peace with Ismael, Sophi of Persia, and reduced to obedience the Governor of Syria, who had revolted, and engaged great part of Egypt to take up arms, he found himself in perfect security both in Asia and Africa. Thus left at liberty to pursue his favourite plan of subduing his Christian neighbours in Europe, and of extending the Turkish dominions in that quarter of the globe, he laid siege to Belgrade, and took it from the Hungarians in 1521. His next expedition was against Rhodes : this celebrated Island had been in the hands of the Knights of St. John of Jerusalem upwards of two centuries, when Soliman resolved to exterminate them ; accordingly, he wrote a haughty letter to the commander, summoning him to surrender, if they would avoid being put to the sword. Upon their refusal,

fusal, he laid siege to it, and after a brave and obstinate defence, the garrison was reduced to such extremities, that it was obliged to capitulate in 1522, and the conqueror expelled the Knights of St. John. In 1525, he subdued *Armenia* and *Cappadocia*, and added them to his empire. The following year, he marched against the Hungarians, and fought the famous battle of *Mohatz*, in which Louis II. King of Hungary, perished in a morass, and his army was totally routed. In 1529, he took *Buda*, and, flushed with success, laid siege to Vienna, but was repulsed, with the loss of 80,000 men. In 1530, he made all Hungary tributary to the Ottoman empire; and in 1534, by the persuasion of Ibrahim Bassa, one of his generals, he violated the peace with the Sophi of Persia, suddenly invaded his dominions, and surprised Babylon, Tunis, and several other important places. In a word, his conquests were so considerable in Asia, Africa, and Europe, that his dominions extended from Algiers to the Euphrates, and from the boundaries of the Black Sea, to those of Greece and Epirus.

In 1565, he made an attempt to take the Island of *Malta*, but was obliged to raise the siege, after a dreadful slaughter of his troops. However, to indemnify himself for this disaster, he opened the campaign of the next year, which was the last of his reign, by the conquest of the Isle of *Chios*,
 belonging

belonging to the Genoese; after which, this indefatigable hero marched into Hungary, and laid siege to Zigeth, before which place he died, on the 4th of September, 1566, in the 47th year of his reign, and the 76th of his age.

Historians have discovered a striking resemblance between this Ottoman prince, and the celebrated Christian Emperor, Charles V. Both were equally qualified for peace or war, and memorable for the great number of journies, sieges, and battles in which they were personally engaged, but Soliman was undoubtedly the greatest warrior; and Charles the ablest politician. There are likewise some other traits in the two characters totally dissimilar. Charles was sincere, true to his engagements, and merciful to his captives, his severity to the Protestants excepted. Soliman, on the contrary, was capricious, a violator of treaties, and inhumanly cruel. After the victory of *Mohatz*, fifteen hundred prisoners, chiefly consisting of Hungarian nobility, were placed in a circle, and upon a signal given by the Sultan, beheaded almost in the same instant, upon the field of battle. He sacrificed Ibrahim Bassa, one of his best generals, and an able statesman to the vengeance of Roxalana, ordering his throat to be cut in his presence; and his officers were often obliged to undertake impracticable enterprises,

prises, in which they perished miserably, from a dread of being put to an ignominious death if they disobeyed. One of his generals, to whom he had written to cause a bridge to be built over the *Drava*, sent him for answer, that it was impossible: the Emperor, firm in his resolution, sent him a long linen bandage, with the following words written upon it: “The Emperor *Soliman*, thy
 “ master, dispatches to thee the same courier
 “ thou hast sent to him; orders thee to build
 “ the bridge over the *Drava*, without paying
 “ any regard to the difficulties that may occur
 “ in the execution of it. He gives thee to
 “ understand likewise, that if the bridge is
 “ not finished at his arrival, he will have thee
 “ strangled with the piece of linen which
 “ announces to thee his supreme will.”—
 Soliman was the first Ottoman Emperor who made an alliance with the French; and it was the origin of a partiality for that nation still subsisting at the Porte.

S E L I M II.

THIS prince was the son of Soliman, and accompanied his father to the siege of Zigeth: he commenced his reign almost in the moment of victory, for Zigeth was surrendered to the Turks three days after the death of Soliman. But he did not succeed to the military reputation of his father; he
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shewed an early disposition for peace, and a fondness for the luxuries and pleasures of a palace. That he might enjoy them unmolested, he concluded a disadvantageous truce for eight years with Maximilian II. Emperor of Germany, by which the Turks lost most of their acquisitions in Hungary; and this truce was the occasion of a long and bloody war in succeeding times for the disputed territories. The reign of Selim was short and inglorious, distinguished only by two military expeditions, the capture of Nicosia in Cyprus, from the Venetians; and the famous naval engagement between the Turks and the Venetians off *Lepanto*, in which the Turks lost 32,000 men killed in the action, 3500 taken prisoners, and 161 gallies, besides an immense treasure. This signal defeat compelled Selim to make a dishonourable peace with the Venetian republic in 1571; and from that time to his death, which happened in 1574, his conduct deserves no record.

A M U R A T H III.

THE eldest son of Selim, ascended the throne, and stained the foot of it with a barbarous act of Turkish fratricide: his five brothers were put to death in his presence. After perpetrating this deed of horror, the royal *assassin* thought himself secured

secured from domestic commotions, and at liberty to pursue the dictates of unbounded ambition. The Persians, who had enjoyed a short repose during the reign of Selim, were the first victims of his lawless depredations. He took advantage of an insurrection to send an army of 110,000 men into Persia ; who were instructed to support the revolters, and then to conquer the kingdom, but the invasion of the Turks united the Persians, and a general attack was made upon the common enemy ; the slaughter on both sides was dreadful, but the Turkish army was defeated, and 70,000 of their best soldiers were slain. While this scene was passing in Persia, Amurath sent another army into Poland, which laid waste great part of that country, burning no less than 500 noblemen's seats, besides several towns and villages. Every expedition made by this tyrant was marked with blood, till the very Janissaries mutinied at his cruelties, set fire to Constantinople in different places, destroyed above 150,000 houses, and assembled in a tumultuous manner before the gates of the Seraglio in 1588, demanding the head of the High-Treasurer. The whole city was in the utmost consternation, and impatiently waiting for a revolution, when Amurath, who well knew that his life and crown depended on his personal courage, burst forth from the palace, sabre in hand,

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and fell with incredible fury upon the leaders of the revolt; with his own hand he slew several, and so intimidated the rest, that they fled, and soon afterwards submitted to a severe reform in their discipline, happy at any rate to obtain a pardon. His reliance upon these troops being re-established, he made great preparations for invading Poland and Moldavia, but was diverted from this design by the powerful intercession of Elizabeth, the renowned Queen of England, who obtained a peace for those countries in 1590. The Christians inhabiting Croatia were not so fortunate, for Amurath made a dreadful slaughter of those wretched people: it is computed that his troops massacred 65,000, they likewise seized 150 waggons, laden with money, provisions, and ammunition, sent to their relief by the neighbouring Christian powers. In the end, however, the Croats received succours, and being joined by an army of Tartars, consisting of 30,000 hardy warriors, the Turks were defeated, and the towns they had taken recovered. Amurath was a compound of ambition, cruelty and lust, and like his predecessor, having given himself up to debauchery, he died of a complication of diseases, in the 48th year of his age, A. D. 1595.

MAHOMET

M A H O M E T III.

THIS cruel tyrant succeeded his father, and began his reign with an act of inhumanity almost unexampled in history; no less than eighteen infants and young men, his brothers, were strangled by his orders, and twelve women who were left pregnant by his father were drowned, this savage monster being resolved not to let any issue of his father, except himself, remain alive. His superstition was equal to his cruelty, for he ordered all the wines in Constantinople, except what belonged to the foreign ambassadors, to be emptied into the streets; and having rendered himself odious at home by the severity of his government, he marched at the head of his Janissaries into Hungary, to be the scourge of his neighbours: he laid siege to Agria, which surrendered on terms of capitulation, but they were shamefully violated by the Turks, who massacred the garrison in cold blood; in justice however, to Mahomet it must be recorded, that he testified his displeasure at this perfidy, by ordering the Aga of the Janissaries to be put to death for exceeding his orders; but this might be a stroke of cruel policy, and when his general character is considered, it seems most probable that he sacrificed his minister

to save appearances. Rodolphus II. Emperor of Germany, in vain attempted to recover Transylvania from Mahomet, but he bravely defended it, being neither destitute of courage, nor skill in war, so that he might have acquired great reputation in the field, if his detestable barbarity had not rendered him an object of universal dread and hatred. The Archduke Maximilian, brother to Rodolphus, defeated his army in the campaign of 1596, near Karestain Hungary, but Mahomet receiving intelligence from an Italian deserter that the victorious army were amusing themselves at a neighbouring village in dividing the spoils they had taken from them, rallied the scattered remains of 60,000 men whom he had brought into the field, fell suddenly upon the unguarded Germans in the height of their festivity, and put to the sword no less than 20,000. The following year he was not so fortunate; and in the course of three or four campaigns his forces were entirely driven out of Upper Hungary, Moldavia, Wallachia, and Transylvania. At the same time, disaffection prevailed at Constantinople, and his jealousy urged him to further acts of cruelty. In 1603, he caused his eldest son to be strangled, and his mother to be drowned, on a bare surmise that they intended to depose him. After this event, he durst not trust himself abroad, but shut himself up in the Seraglio, and sent his ambassadors to the courts of all

the Christian princes, to sue for peace, which they refused, and, availing themselves of his indolence, recovered very considerable territories from the Turks, which had been taken from them by his predecessors. The Janissaries murmured at these national losses, and to appease them he gave up his ministers and his best friends to be the victims of their fury; in fine, he exiled his own mother, imagining her to be the cause of the popular clamours against him. In 1604, his subjects were providentially freed from the yoke of this tyrant by the plague, which put a period to his life in the 39th year of his age. He was succeeded by his second son,

A C H M E T I.

THIS prince carried on the war in Hungary with no better success than his predecessor, but was more fortunate in obtaining an honourable peace from the Emperor Rodolphus in 1606. But to balance this good fortune Aleppo revolted to the Persians, who, besides, gained other considerable advantages, and, after dismembering the empire of many rich territories, obliged him to accept a disadvantageous peace. He encountered another formidable enemy in the Duke of Florence, who defeated his gallies in the Mediterranean; and in another quarter the Tartars invaded his dominions, so that in his

his reign the Turkish empire began to be in a declining state, from which it never after completely recovered. Achmet died in 1617, and was succeeded by his brother, MUSTAPHA I. whose incapacity for government was soon discovered, and he was deposed by the Janissaries after a reign of two months, to make way for his nephew,

O S M A N I.

HE was the son of Achmet I. and raised to the throne by the Janissaries, from an opinion of his warlike disposition : he was, therefore, no sooner seated upon it, than he led them forth against the Polanders, though he was then only fifteen years of age. Yet, these very Janissaries, who had deposed Mustapha for his indolence and love of peace, did not support the young Sultan with their usual valour in the field ; after losing several battles, and upwards of 100,000 men in different campaigns, he was reduced to the necessity of suing for peace, which he obtained, but on disadvantageous terms, and attributing his disgraces to the Janissaries, he resolved to disband them, intending to supply their place by a militia composed of Arabians. Unfortunately, the project was discovered too soon by the enraged Janissaries, who went in a body to the Seraglio, forced open the apartments in which *Mustapha* was confined, carried him away in triumph,

and restored him to the throne ; not content with this, they seized upon the person of the young Sultan, and strangled him the next day, after a turbulent reign of five years.

The spirit of tumult and rebellion set on foot by the Janissaries, now become masters of the empire, did not subside on the restoration of Mustapha ; it had infected the troops in all parts of the empire. The Basha of Azinem revolted, and directed his march to Constantinople, and the army did not oppose his progress : his intention was to place Amurath, the son of the deceased Osman, upon the throne, and finding himself secretly countenanced by the troops, he deposed Mustapha the second time, not more than a year after his restoration. A. D. 1623.

A M U R A T H IV.

THE personal valour of this prince was his best recommendation to the throne, and it was held in such high esteem, that he was stiled *the Intrepid* ; under his government it was expected that the antient military renown of the Turkish empire would be restored, and his enemies furnished him ample scope for the exercise of his warlike abilities. The Persians had just wrested Babylon from the feeble hands of his predecessor, when he ascended the throne, and the

the Tartars were making dreadful havock in another part of the empire: they had taken possession of Bagdat, and his first campaign was employed in a fruitless attempt to recover that important city: for this purpose, he invested it with an army of 150,000 men, but was obliged to retire, with the loss of 20,000. However, he repaired this misfortune some years after, for he laid siege to Bagdat a second time, it is said, with the largest army the Turks ever carried into the field, and took it by assault, after a brave defence of forty days. Amurath likewise sent powerful succours to *Sba Geran*, the Grand Mogul, to support him against his rebellious son, *Aurengzebe*; in a word, though the splendor of the Ottoman empire could not be revived, owing to the degeneracy of the Turks, and the mutinous disposition of the Janissaries, he certainly by his bravery put a check to its rapid decline. In 1629 he narrowly escaped with his life, in a dangerous insurrection of the Janissaries, which he quelled by his intrepidity. But valour was his only virtue, and this he sullied by cruelty and intemperance. Though a Mussulman he died of the effects of excessive drinking of wine, in the year 1640.

I B R A H A M,

THE brother of Amurath, by whom he had been kept in prison several years, was set at liberty by the Janissaries, and seated by them upon the Imperial throne, of which he at first shewed himself worthy, in the idea of a people whose sole delight was in war ; and he had an opportunity of gratifying their inclinations, by the following incident : Six Maltese gallies surrounded and captured a large ship of war belonging to the Sultan, which they carried into a port of the Island of *Candia*, in the Venetian territories. The Maltese having observed that particular respect was paid to a youth on board the Turkish ship, enquired who he was, and the Kishlar Aga, the chief officer of the Seraglio, being slain in the engagement, the circumstance of his being on board confirmed them in the opinion that the youth was the son of the Sultan ; from some interested view, the surviving officers of the Seraglio thought proper to declare, that he was the heir to the Ottoman empire, and sent by his mother to Egypt for education. Upon this intelligence the Maltese commander took him to the island of Malta, and sent ambassadors to Constantinople, to demand a ransom proportioned to his birth. But the Sultan turned a deaf ear to their suit, and the pretended prince being soon after

after totally neglected by the Maltese, took the habit of a Dominican friar, on which account the Dominicans to this day affirm that they have had the son of a Sultan of the Turks in their order. In the mean time, *Ibrahim* made repeated complaints to the Venetian republic, of the violation of the treaty of peace subsisting between the two countries, and insisted on satisfaction for the indignity offered to the Turkish flag, by suffering the Maltese gallies to carry one of his ships of war into their port, and to detain her there, insisting that the Venetians ought to have released her; at length, being unable to obtain any redress, he invested and took *Canea*, the port into which his ship had been carried, and afterwards laid siege to the island of Candia, but without success.

This was the chief military exploit of Sultan Ibrahim, who gave himself up to the pleasures of the Seraglio, and in the end rendered himself so contemptible in the eyes of those who had raised him to the throne, that they strangled him privately in his palace, in the year 1649.

M A H O M E T IV.

A youth of thirteen years of age, the son of the deceased Sultan, ascended the throne, and gave early indications of a genius for government. The commencement of his

reign was glorious, for the war against the Venetians was carried on with vigour and success. *Coprogli*, his Grand Vizir, undertook the siege of Candia, and though he was at first defeated at Raab, by the famous *Montecuculli*, the Venetian general, he resolved to hazard the fate of the Ottoman empire on this enterprise. Accordingly, after immense preparations by sea, and at land, he invested the island in 1667, with a numerous fleet, and a formidable army: the place was defended by *Morosini*, captain general of the naval force of the Venetians, and by *Monthrun*, a French officer, commander in chief of the land army; Lewis XIV. likewise sent a reinforcement to succour the besieged, under the conduct of the Dukes *de Beaufort* and *de Navailles*, who defended it with the utmost bravery near two years, yet all their efforts could not prevent the surrender of the city, which was reduced to ashes by the conqueror, notwithstanding the capitulation. *Coprogli* gained great reputation by the siege, though he lost 20,000 men before the walls, and the Turks upon this occasion displayed a knowledge of the military art superior to the French and the Venetians. The largest cannon that had been seen in Europe were cast in their camp, and parrallel lines were for the first time made use of in their trenches; an invention which they had taken from

from an Italian engineer, and we have since copied from them.

After this conquest the Ottoman power seemed to be revived; and in 1672, the Sultan marched in person against the Poles, and took from them the Ukraine, Podolia, Volhinia, and several important cities, so that they were obliged to conclude a disadvantageous peace, and subject themselves to the payment of an annual tribute of 20,000 crowns. But the celebrated *John Sobieski*, grand marshal of Poland, who was elected king of that country in 1674, through the interest of Lewis XIV. refused to ratify such a disgraceful treaty, and took up arms to oppose the progress of the Turks, whom he defeated in several battles, and at last obliged them to sign an honourable peace in 1676.

The next expedition by which Mahomet endeavoured to add lustre to the Ottoman arms was the siege of Vienna, undertaken in favour of Count *Tekeli*, a Hungarian nobleman, who had excited that country to revolt from Leopold I. Emperor of Germany and King of Hungary. The Ottoman army, amounting to 140,000 effective men, was under the command of the Grand Vizir *Mustapha*, for the Sultans about this æra began to imitate the Christian princes, by entrusting their armies more frequently to generals, and not appearing so often themselves

selves in the field. This immense force would certainly have taken the imperial city, if Mustapha had not permitted some unnecessary delays, which gave time for the arrival of the King of Poland with powerful succours, who suddenly fell upon *Mustapha's* camp, placed him between two fires, and obliged him to make a precipitate retreat with the remains of a defeated army. Mahomet, enraged at this disgrace to the Turkish arms, too hastily sent the fatal bow-string to the Grand Vizir, who was strangled in his tent, and from that moment a period was put to the glory of the Ottoman empire. The Cossacks soon after joined the Poles, and defeated another army of the Turks; and in 1684, an offensive and defensive league was formed against them by the Emperor of Germany, the King of Poland, and the republic of Venice. In 1687, Prince Charles of Lorraine, general of the Imperial forces, entirely defeated the Ottoman army at *Mohatz*, while Morosini, the Venetian general, took *Peloponesus*, which was more than an equivalent for Candia.

So many misfortunes made the Janissaries, as usual, ripe for a revolt, and attributing the national losses to the indolence of the Sultan, they seized upon his person, and shut him up in a prison, from which they released his brother, whom they placed upon the throne. The wretched Mahomet having
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been accustomed to great exercise, being passionately fond of hunting, languished in confinement, and died of a dropfy in 1693.

S O L I M A N III.

BEGAN his reign in 1687; it lasted only three years, and was one continual series of dishonour to the Ottoman arms. The Germans and Venetians took from him a number of valuable possessions. In 1688, Belgrade, and all the territory of *Bosnia*, surrendered to the Imperialists. At Semendria, and at Nissa, two very powerful armies were almost cut to pieces by the forces of Leopold, and the only good fortune, if it may be so called, of Soliman was, the suppression of a rebellion in Asia. He died at Adrianople in 1691.

A C H M E T II.

ANOTHER son of Sultan Ibrahim, and brother to Soliman, ascended the throne, and instantly levied a very heavy poll-tax upon the Jews of Constantinople, to enable him to pay the Janissaries, who began to murmur for arrears due to them in the last reign. The spirit of these troops, by this time, was broken, and they were so far degenerated, that no reliance could be placed upon their conduct in the field. Thus circumstanced,

circumstanced, it is no wonder that the rest of the Turkish forces became indolent and effeminate. In fine, such was the confusion which prevailed in the Seraglio, that every thing went wrong during this short reign Prince *Lewis of Baden* gained the battle of *Salankemen* in Hungary, in which 25,000 Turks were slain, and an immense treasure was taken. The Venetians took from him the isle of Scios, and his discontented subjects at home set fire to Constantinople, by which calamity 20,000 houses were destroyed. He died in the year 1695, leaving behind him the character of an amiable but indolent prince; he was of a gay disposition, a good poet, and a lover of music.

M U S T A P H A II.

THIS monarch was the eldest son of Mahomet IV. whose succession had been set aside, when his father was deposed, on account of his tender age. He ascended the throne in 1695, and the beginning of his reign was fortunate and glorious. He carried on the war against the Venetians with rapid success, defeated the German Imperial army near *Temeswar*, and made a triumphal entry, after his victories, into *Adrianople* in 1696. But the following year he experienced a reverse of fortune, for his troops were defeated in all parts; the Polanders, the Muscovites

covites, and the Venetians triumphed in their turn, and he was reduced to the necessity of making a disadvantageous peace with those powers.

Unable to stand the shock of this change of public affairs, he shut himself up in the Seraglio, and endeavoured to drown the murmurs of his subjects in the intoxications of effeminate pleasures, and he remained unmolested in this ignominious situation till the year 1699, when Prince Eugene totally defeated the principal army the Turks had in the field, near *Zeum*, and no less than 8000 Janissaries, with five Vizirs, fell in the battle; a loss which obliged the Sultan to sue for peace, and produced the famous treaty of *Carlowitz*, between the Emperor Leopold I. and Mustapha, extremely disgraceful to the latter, from the cession of a number of valuable territories to the Germans, by which the boundaries of the Ottoman empire were considerably diminished. From this period, a faction was formed at Constantinople to oppose the government, and a private correspondence was kept up with *Achmet*, brother to the Sultan; which produced as signal a revolution as any recorded in the Turkish annals. The indolent Mustapha, though he had intercepted a letter inviting his brother to accept the throne, still suffered himself to be dissuaded from repairing to Constantinople, where his
presence

presence would have stopped the progress of rebellion, by the artifices of the Sultana his mother, and the Mufti her creature, who governed despotically, and whose power and influence depended on keeping the Sultan shut up in the *Harem*, with his women, at Adrianople.

At length the storm which had been long gathering burst upon him suddenly, when it was too late to repel its force. One hundred and fifty thousand rebels forced open the Seraglio at Constantinople, and secured the arms, as well as the persons of the chief officers of state, except the Grand Vizir, who mustered 20,000 men to oppose their march to Adrianople, but he had the mortification to see them join the rebels, upon which he thought proper to submit, and the deserted Sultan, after holding a conference with the insurgents, finding they would not rely on his promises to grant every thing they required, yielded the throne to his brother, upon condition that his life should be spared. Thus ended the reign of Mustapha II. in the month of July 1703, and in December following, grief put a period to his life. As for the Mufti, and his son, they were sacrificed to the fury of an incensed populace, after having suffered the most cruel tortures, to oblige them to discover the hidden treasures they had amassed by rapine and oppression.

ACHMET

A C H M E T III.

THIS prince was the second son of Mahomet IV. he possessed talents for government, but placed too great a confidence in his prime minister, Ibrahim Basha : elevated to the throne by a seditious party, he thought it sound policy to comply with their demands at first, but by degrees he found means to shake off the yoke of dependence, by putting to death the principal actors in the late revolution. Having thus secured himself, as he imagined, upon the throne, he gave way to his prevailing passion, which was avarice, and began to amass immense treasures: for this purpose, he imposed new taxes and debased the current coin of the empire—a measure that had never been attempted by any of his predecessors.

But it must be acknowledged in his favour, that he employed his treasure in enterprises worthy of a great monarch. He continued the war against the Russians, the Persians, and the Venetians; from the latter he took the *Morea*, which has remained from that time annexed to the Ottoman empire. In fine, he concluded an honourable peace, in the course of his reign, with the several Christian powers that had for a long time

time been enemies to the Turks. He likewise gave a generous and humane protection to the celebrated Charles XII. King of Sweden, after his defeat by Peter I. Czar of Muscovy, at the battle of *Pultowa*.

Achmet had formed a plan for conquering Persia, and his troops had made some progress in reducing most of the barrier towns to his obedience, when another revolution suddenly took place in favour of his nephew, the son of MUSTAPHA II. effected by the Janissaries who deposed Achmet, and shut him up in the prison where his nephew had been confined during his reign; in the same instant they placed the diadem on the head of their new Sovereign, and made the de-throned Sultan change situations with him. Before he took leave of his nephew, he exhorted him to change his ministers, never to place too great a confidence in any one of them, and to oblige all the officers of state to render exact and frequent accounts of the revenues and other public affairs of the empire, adding with a deep sigh, that neither his brother nor himself would have been deposed, if they had steadily adhered to those sound maxims of policy. Mustapha II. reigned 27 years, and died in confinement.

MAHOMET

MAHOMET V.

THE real name of this prince was *Machmut*, but on ascending the throne he took the title, and is generally known in history by the name of Mahomet V. The transactions of this reign are not very interesting, though it lasted twenty-four years. Mahomet carried on the war against the Persians, but the superior abilities of the celebrated Kouli Khan, Sophi of Persia, obliged him to relinquish it, and to turn his arms against the Russians and the Germans, the former having ravaged Crim Tartary. In 1740, he concluded an honourable peace with Russia and Germany, and passed the remainder of his days in tranquillity. He died in the year 1754, and was succeeded by his brother,

OSMAN II.

THE long imprisonment of this monarch, who quitted it only at the advanced age of fifty-six, to ascend the throne, would have rendered him unfit for the government of the empire in any other but times of profound peace. In this situation of affairs, he enjoyed, uninterrupted, the pleasures which surround a palace: he was a lover and an encourager of literature and the po-

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lite arts ; and, during a short reign of three years, was esteemed by his subjects, who regretted his death, which happened in 1757.

M U S T A P H A III.

THIS prince was the son of Achmet III. and, according to the customary jealousy of the Ottoman court, had been shut up in the old Seraglio, from the time that his father was deposed. His elevation to the throne was accomplished by the powerful interest of the Vizir *Mbusun Ogly Mehemet*, an excellent minister, who understood the interests of the Porte and its declining power in Europe too well to engage his sovereign in a war ; but it was necessary to exert uncommon abilities to circumvent the intrigues of the court of France, whose minister at Constantinople set every political engine at work to bring about a rupture between the Turks and the Russians, and, amongst other measures, he excited jealousies of the growing power of the latter, which produced murmurs and reproaches against the Vizir, who with great fortitude resisted every effort to corrupt his integrity, or mislead his judgment. At length, the distracted state of public affairs in Poland furnished an opportunity to exclaim more violently against the pacific disposition of the Sultan

Sultan and his minister. The total annihilation of the Ottoman empire was predicted, if the court of Peterburgh was suffered not only to dictate all the measures to be taken in Poland, but even to enforce its decrees by military power. The Grand Signor used every effort to avoid a war, and thought to carry his point by negociations. The strongest remonstrances were made to the Empress of Russia against her conduct with respect to Poland, and she was charged with having compelled the Poles to elect Count Poniatowski King of Poland, in opposition to the pretensions of many of the antient nobility, who had a much better claim to the throne. It was said, that the dread of the Russian troops, and the force of bribery prevented the freedom of election ; in fine, the ambitious views of Catharine could not be concealed, the answers given by her ministers were equivocal and unsatisfactory, calculated only to gain time, and her troops continued advancing to the frontiers of Turkey, where they built fortresses, and shewed the strongest disposition to commence hostilities. At Constantinople all was confusion ; vengeance took possession of the majority of the inhabitants, and the Vizir's head was demanded, if he would not declare war ; yet he still persisted in his opinion, that it was not for the interest of the Porte to commit the first act of hostility,

and owing to this dilatory conduct, the Russian forces were left to advance to Balta, a small Tartar town belonging to the Turks, situated near the confines of Poland, and just beyond the boundary of New Russia; at this place they committed the most horrid excesses, having, according to the Turkish manifesto, assassinated more than a thousand of the inhabitants, without regard to sex or age. All the satisfaction the Porte could obtain, was a memorial delivered by the Russian resident, Obreskow, disavowing that these hostilities had been committed by the authority or with the consent of his sovereign, and throwing the blame entirely on the savage disposition of the Heydamacks and Cossacks, troops accustomed to live by plunder, and who had been unwarrantably guilty of these excesses; but no offer was made to punish them, nor any indemnity for the damages sustained by plundering the town.

After such an event, it was impossible to restrain the zeal of the Janissaries, or to appease the murmurs of the people by any other method but an open rupture with Russia; and the removal of the old Vizir was the prelude to the war. *Seličtar Hamzey*, an enterprizing officer, was elected Vizir, and he was no sooner raised to that dignity than he caused the *Ulemas* to be assembled, who issued their *Fetva* for an immediate declaration of war, unless Mr. Obreskow, the
Russian

Russian minister, would sign the articles of peace they had drawn up for him, not only in the name of his own sovereign, but likewise of the King of Poland. It must have been foreseen that the Russian minister, without instructions from his court, could not comply with such a requisition; yet, contrary to the law of nations, upon his refusal, he was arrested by order of the Divan, and with all his attendants sent prisoner to the Seven Towers. This extraordinary event happened the beginning of the month of October 1768, and on the 30th of the same month, the formal declaration of the Turks against the Russians took place; and the Empress on her part, after publishing a manifesto full of reproaches against the conduct of the Divan, in arresting her minister, declared war against the Porte. The progress and the event of this rupture are so recent and so well known, that it is needless to dwell upon a subject so very uninteresting and sterile; it is sufficient to observe that the Turks having suffered every disgrace, by continual defeats both by sea and land, were reduced to the necessity of making peace upon very dishonourable terms, in the year 1774. Mustapha III. did not live to see this humiliating event. He died on the 21st of January 1774, and was succeeded by his brother, the present Sultan, of whom we can only give the following short character.

ABDELHAMET *or* ACHMET IV.

THE reigning Grand Signor, who, upon his accession to the Ottoman throne, took the title of Achmet IV. was the son of Sultan Achmet III. deposed in the year 1730. Almost from his birth he was a state prisoner, being confined with his father in the Seraglio, at the time of the revolution; and, after his death, remaining in custody through the reigns of three succeeding Sovereigns, the last of whom was his elder brother Mustapha III.

That prince, though he had a son named SELIM, thought proper, a few hours before his death, to declare his brother to be his successor, committing to his care the education of the young prince, and to the honour of Sultan Achmet, instead of shewing any resentment for his own imprisonment, or following the savage custom of his predecessors, he treats his nephew with every mark of affection and regard. Selim is now in the twenty-second year of his age, and enjoys as much liberty in the palace of the Sultan as the son of any European monarch.

Such an uncommon instance of liberality and confidence has inspired the subjects of Achmet IV. with the greatest veneration for his character, insomuch, that they look

up to him for a redress of many grievances in the state, which are the effects of antient barbarism, prejudice, and corruption. Several excellent regulations have already taken place; justice is now more diligently and impartially executed than heretofore; the Bashaws, and other governors of provinces, are no longer suffered to oppress the people by rapine and exactions; some severe examples have been made, which produced the desired effect, and the fear of losing their heads has, in a great measure, put a stop to the avarice and cruelty of Turkish despots in office.

The most important point still remains, which is, to conquer the aversion of the Turks to the dress, manners, and customs of the Christians. If this obstacle to their civilization could be removed by any means whatever, the certain decline, or perhaps the total dissolution of the Ottoman empire might be prevented. For the only resource left to the Turks against the ambition, deep policy, and superior military skill of the Russians is, to engage in their service as many experienced officers, subjects of the Christian princes of Europe, as they can possibly procure. The Grand Signor has already seen the necessity of adopting this measure; the greatest encouragement is now actually held forth by the Porte to foreign engineers, and other military men; and

while the issue of the negotiations still carrying on, to terminate amicably, if possible, the differences that subsist between the Sultan and the Empress of Russia, remains doubtful, several French officers have entered into the service of the former.

If we may judge from the nature of the demands made by the court of Peterburgh, which are not only exorbitant, but ill-founded, and its violent infraction of the law of nations, in taking possession of the *Crimea*, a war is inevitable; in which case, justice being clearly on the side of the Turks, there can be little doubt that the late belligerent powers of Europe will secretly, if not openly, permit any enterprising young officers, who wish to keep themselves in practice, to fight under the Turkish banners. At the eve of so great a revolution as that which seems to be meditated by the Empress of Russia alone, or in confederacy with two other great Northern potentates, nothing surely can be more interesting than an accurate detail, which will be found in the following pages, of the present religious, civil, and military state of the Turkish empire, the destined victim of this confederacy.

CHAPTER II.

A clear and satisfactory Account of the Religion of the Turks.

THE theological, moral, and civil law of the Turks is contained in three distinct books. The first, which is called the *Al-koran*, or *Alcoran*, was composed by the prophet Mahomet, and as according to the Turks he was inspired by God, the doctrines contained in this book are infallible, and must be indispensably believed by every Mussulman, as essential to his salvation.

The second, which is called *Affonock*, explains the traditions of Mahomet, and the decrees of the most learned of the Mahometan doctors.

The third, called *Amani*, treats of, and places in corollaries, the inferences or conclusions that are to be drawn from the two first, for the conduct of life. The *Affonock*, and *Amani*, are said to have been compiled by the four immediate successors of Mahomet.

There is also another book, of very great authority, which contains the decisions and sentences

sentences of the Caliphs of *Egypt* and *Bagdat*, who were always considered as infallible in matters of religion, while their temporal power lasted ; but as soon as that began to decline, the people paid less respect to their decrees, though they still retained a great veneration for their persons.

A great difference of opinion prevailed amongst the Mahometan doctors, with respect to the interpretation of the precepts of Mahomet, but none proved so opposite or contrary to each other, as the comments of Omar and Ali, who, in fact, instituted two different religions, the followers of which became furious enemies to each other. The Turks in general have adopted the interpretation of Omar ; the Persians that of Ali. The creed of Omar then, being the established religion of Turkey, or the Ottoman empire, we shall confine ourselves to that alone.

The first article of the Turkish faith, is the belief that there is but one God, and that Mahomet is his prophet ; no Turk must expect eternal life, unless he firmly adheres to this doctrine. But there are five other precepts of practical duty, which must be performed to constitute an orthodox Mahometan ; and they are called the fundamentals of religion. The first is *ablution* ; the second is prayer, which must be performed five times every day ; the third is
the

the observation of the fast of Ramadan; the fourth is, to give alms indiscriminately; the fifth is, to perform the pilgrimage to Mecca, in case no lawful impediment prevents it.

To these principal and essential articles of religion, a great number of others are added of inferior obligation, yet, those who do not conform to them are accounted sinners. Of this second class, are abstinence from pork and wine, making Fridays, days of devotion, and being circumcised. I shall say a few words upon each article of both classes, that the reader may more clearly comprehend the force of them.

Ablution is the first of the indispensable rules of religious practice. It is divided into three distinct species. The first, is that which is performed preparatory to entering a Mosque, or before prayers, this ablution is called *Hadbest*, The manner of performing it is as follows:—They begin with washing both hands, repeating, at the same time, these words—“ Praised be God,
 “ who has created clean water, and has
 “ given it the virtue to purify us; and who
 “ has rendered our faith illustrious.” After this, they take up some water in their right hand three times, and wash their mouths, saying—“ I pray thee, O Lord
 “ God, to let me taste of that water which
 “ thou hast given to thy prophet Mahomet
 “ in Paradise—more odoriferous than musk
 “ —whiter

“ —whiter than milk—sweeter than ho-
 “ ney ; and which has the power to quench
 “ for ever the thirst of him who drinks of
 “ it.” This done, they snuff up a little
 water by the nose, repeating these words,
 “ Grant, O Lord, that I may smell the sweet
 “ odours of Paradise, and enjoy them, and
 “ suffer me not to breathe those of Hell.”
 Then, they wash their faces three times, all
 round and behind the ears, saying—“ Make
 “ clean my face, O Lord, and those who obey
 “ thee, as those of the prophets, in the day
 “ of judgment.” Water is next taken up
 with the right hand, and thrown up to the
 elbow three times, repeating—“ Give me
 “ O Lord, at the last day, the book of my
 “ good works into my right hand, with
 “ that of the elect, and pardon my offences.”
 The same operation being performed with
 the left hand, is accompanied by the fol-
 lowing words—“ Do not give me, O Lord,
 “ the book of my sins, neither in my left
 “ hand, nor behind me ; neither demand
 “ of me too rigid an account of my actions.”
 The crown of the head is next washed, say-
 ing—“ Let thy mercy surround me, O
 “ Lord, when I shall appear before thee, and
 “ imprint on my mind the virtues, not
 “ vices.” Water is now taken up with
 both hands, and the orifices of the ears washed
 with the thumbs, repeating—“ Make me,
 “ O Lord, one of those thy servants, who
 “ hearken

“ hearken to what is written in the sacred
 “ books, and obey thy commandments.”
 Finally, with all the fingers, they wash the
 neck, saying, “ Deliver me, O Lord God,
 “ from Hell, and the chains which are put
 “ there, about the necks and the feet of sin-
 “ ners.” The feet of course are washed
 during this prayer, but it is sufficient that it
 be done externally over the sandals, or short
 boots they wear ; some only put a little wa-
 ter with their left hand to the right foot,
 and they finish the ceremony with these
 words—“ Hold me up firmly, O Lord, and
 “ suffer not my foot to slip, that I may not
 “ fall over the bridge into Hell.” * The
 prayer which concludes this general ablu-
 tion is—“ Accept my prayers, O Lord,
 “ pardon my sins, receive the offerings that
 “ I have made, and do not permit the prayers
 “ I have said to be fruitless.”

The second species of ablution is called
Guzeral, and is used with the warm bath
 after carnal knowledge of women, whether
 wives or concubines ; or after involuntary
 nocturnal pollution.

The third is called *Thecrat*, and consists
 in washing the parts after easing the neces-
 sities of nature ; some are so scrupulous as
 to perform it after discharging wind from
 the fundament. With respect to public
 prayers,

* The Turks believe that there is a bridge to pass over
 to Paradise, as narrow as the edge of a knife, and that
 Hell lies under this bridge.

prayers, as the *Alkoran* orders them to be said five times in the space of twenty-four hours, the first begins at break of day—the second at noon—the third exactly between noon and the setting of the sun—the fourth immediately after sun-set—and the fifth an hour and an half after. Each Mosque having turrets, persons appointed for that purpose ascend them, and cry out, with a loud and intelligible voice, at each stated time, that it is the hour of prayers. The veneration, attention, and true spirit of devotion with which they perform these prayers, from first to last, is certainly very edifying. Nothing can possibly divert their attention, which is carried to such a superstitious extreme, that if they happen to sneeze or cough, they begin the whole service again, and go through it with the greatest patience, as often as the accident has happened. The prayers are not taken from the *Alkoran*, but from the books of the four Mahometan doctors, his first successors. The different positions of their bodies, and their grimaces while they are praying, are numberless: they extend their arms; they place their hands upon their ears; bend their bodies; kneel; prostrate themselves, and put their foreheads to the ground, like the Indians and the Chinese.

The third article of an Orthodox Mus-
fulman's faith, is, the observance of the fast
of

of Ramadan ; it is so called from the name of a lunar month. This fast then lasts during the moon of Ramadan. And it is idle to say, that it is a very commodious fast, because if they do not eat in the day time, they do in the night : it is sufficient to see the Turks in the time of the Ramadan, to be convinced that they suffer severely. Scarce any sect in the world observes a fast so scrupulously as the sect of Omar. From the break of day, they can neither eat, or drink, or smoke a pipe, or smell any odour ; in a word, they cannot do any thing that may administer pleasure to any of the five senses, till sun-set. Such is the law, and the transgressors of it are very severely punished, even with death, if the offence has given scandal. Formerly, in the height of their religious zeal, the violators of the Ramadan were put to death, by pouring melted lead down their throats ; at present, either the Turks are more rigid observers of this fast, or the zeal of their superiors is abated, for we no longer hear of this barbarous punishment. But it may readily be conceived, that the night is turned into day during the Ramadan, for the Turks, being of an indolent disposition, will not work when they do not eat, so that they sleep through the greatest part of the day.

The fourth article of their creed, respecting alms, obliges them to give the tenth
part

part of their incomes for the support of the poor. This precept is not so well observed as the others for those who have very considerable revenues, do not care to bestow a tenth part on the poor, and for this reason, amongst others, the opulent Turks endeavour to conceal their riches from the public.

The fifth and last article, is that of performing the pilgrimage to Mecca, once at least in a man's life, which is held to be of such importance, that he who, from bad health, or the situation of his affairs, cannot undertake it, though the law exempts him, thinks himself very unfortunate.

The pilgrims for Mecca set out from Constantinople in a caravan, in the month of May, and repair to Damascus, where they join the other pilgrims from *Natolia* and *Asia*. Afterwards they unite with those that come from *Persia*, and from *Egypt*, and other parts of the Ottoman empire. The whole number commonly amounts to 60,000 pilgrims.* At a small distance from Mecca, there is a mountain, on which the pilgrims offer up sacrifices to God, in honour of Mahomet, by slaying sheep upon altars, the
flesh

* Sir James Porter makes the number of pilgrims amount to 200,000, but this is a great error, and must mean to include all the trading and other travellers, who, either for safety or convenience, travel with the caravan; yet reckoning these, with the sutlers and slaves, the whole will not come near this enormous number.— See Observations on the Religions, Laws, Governments, &c. of the Turks.

flesh of which is given to the poor. The day after the sacrifices, the pilgrims, before they ascend the mountain again, strip off their usual cloathing, and put on the coarsest dress that can be conceived, to shew that they renounce the pomps and vanities of the world, and aspire only to Paradise. They are obliged to walk round the outside of the temple seven times, and then going out of the city, by the gate they have entered, every one takes up a stone, and flings it to a certain distance, to denote their contempt for all other religions. In the temple of Mecca, they kiss the black stone, which fell from heaven, to point out the spot on which the temple should be built: it was originally white, but being repeatedly polluted by the lips of sinners, it has long since changed to a jet black; its virtue consists in absolving those who kiss it with devout faith from all their sins.

The temple of Mecca is magnificent and rich; in the centre is the tomb of Mahomet, which the common people believe is suspended in the air. The Grand Signor sends every year to this temple 500 Venetian ducats, an *Alkoran* bound in gold, and a rich gold embroidered stuff, to cover the tomb of the prophet. When the new covering is put on, the old one is cut into small pieces, and delivered to the faithful, who preserve it with the greatest veneration.

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After the devotions are ended, a detail of which would be tedious and uninteresting, all the pilgrims return to Damascus in the same order they arrived. Many of these pilgrims make repeated journies to Mecca, not from devotion, but on a commercial account, for they carry specie there, and purchase merchandise at a very cheap rate for Constantinople. And as it is permitted to send a deputy, when any person cannot perform the pilgrimage in person, there are another set, who make a traffic of these pious deputations. They are maintained and paid by those who send them, for whom they perform the customary prayers and sacrifices, and they generally take great care to conceal the name and quality of their employers, by which stratagem, one deputy will receive as many commissions from the devout as he can obtain. In short, it is a profession which affords a comfortable livelyhood.

The caravans of pilgrims to Mecca used to be held sacred by the Arabs, and even by common robbers. However, about six years ago, the caravan from Persia to Mecca was attacked and defeated by the Arabs, owing to the following circumstances: It was customary for the caravan from Persia to Mecca to take conductors from a particular tribe of Arabs, encamped in the environs of Bassora, whose chief received a certain sum for guarding the caravan to Damascus,

mascus, and this tribe was one of the most powerful and extensive amongst the Arabs. In the year 1776, it happened, that in the caravan which was to be conveyed from Bassora to Damascus there was the daughter of *Kerim-kan*, a powerful Persian prince, accompanied by a train of ladies, who were all very rich. The chief of the tribe, observing the great splendour and riches of this caravan, and the quality of the pilgrims, demanded a more considerable sum than usual to conduct them, which they refused to pay, and addressed themselves to the chief of another tribe, who agreed to conduct them for the usual sum. They set out from Bassora accordingly ; but when they were in the heart of the desert through which they were obliged to pass, the chief of the first tribe, with his followers, suddenly fell upon the caravan and its conductors, of whom they made a great slaughter: they then stripped all the pilgrims, not sparing even the daughter of *Kerim-kan*, and plundered the caravan, leaving the travellers afterwards to pursue their journey to Damascus, where they arrived in a miserable condition. I saw one of the company, a merchant, who but a few days before possessed 500,000 piastres, reduced to ask charity. This adventure made the fortune of a Frenchman, who resided at Tripoly in Syria, for the princess being unable to borrow money from the Turks, on

account of the hatred they bear to the Persians, the Frenchman generously offered her his purse, which she accepted, and after her return home from Mecca, Kerim-kan remitted to him, not only the original sum he had advanced, but double interest, and such magnificent presents, that the French merchant was enriched for the remainder of his life.

Kerim-kan sent an ambassador to the Porte, to complain of this daring sacrilege, and to demand satisfaction, for it is the duty of the Grand Signor to provide for the safety of the caravans going to, and coming from Mecca, while they are upon his territories, but the Porte gave only evasive answers, alledging, that the Arabs are rebels, and that the tribe who had committed the outrage inhabited the territory of Bassora, which was subject to the government of Bagdat, it, therefore, belonged to the Bashaw of that city to indemnify him. Kerim-kan, enraged at this answer, marched his troops to Bassora, which he took and plundered; the riches that he amassed by this expedition were immense, and not being satisfied, he directed his course to Bagdat, which he besieged, and kept it blocked up six months, when the Grand Signor agreed to give him ample satisfaction, and a peace was concluded. I was at Constantinople when the Persian ambassador

dor arrived to negotiate it, and observed, that he had audience of the Sultan without loss of time. To return to the subject of the religious tenets of the Turks, it only remains to observe, that *circumcision* is not enjoined by the *Alkoran*, as is generally believed; but it is a ceremony which the Turks constantly perform, as an ancient custom derived from their ancestors. The operation is performed by a surgeon, without any assistance or attendance of any minister of religion; and the rejoicings made by the relations of the child upon the occasion have more the appearance of a Bacchanalian festival than of a religious rite. Eight years of age is the stated time for this ceremony. With respect to the precepts which forbid drinking of wine, and eating pork, I can take upon me to assure the reader, that they have only a nominal existence. Friday, which should be considered as a day of particular devotion, is now converted into a day of pleasure. It is precisely on that day that the women, under pretext of going to the baths, which is a religious obligation enjoined them on every Friday, find an opportunity to give a loose to, and gratify their voluptuous desires*. It is on that day, likewise, that all

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* Sir James Porter, amongst many other errors, asserts, that the world has been imposed upon by romantic stories of the artful and subtle intrigues carried on

the public houses of entertainment are filled with Turks of the other sex, who eat and drink to excess of every thing that is forbidden. The Turks at Constantinople drink more wine than is consumed at Paris, and the importation of wine yields a larger revenue at the Custom-house than any other branch of commerce whatever. There will always be found amongst the common people some bigots, who have such a hatred to every thing that the Christians accustomed themselves to, that for this very reason they will rigidly observe the precepts, but I declare it as a sacred truth, that the Turks of rank and fortune, and even the superior ministers of their religion, who can afford it, drink plentifully of wine, and eat pork without any restraint, if their health will permit: many of them have a most exquisite taste, and will send for the most costly wines, such as Tokay, from countries the most remote from Constantinople. As to brandy, rosafolis, ratafia, and all other spirituous liquors that are clear as water, they will drink them on that account with less precaution, even to intoxication.

on with Turkish ladies; and that it is as easy to scale heaven, as to come at them. Probably this British minister had no inclination for such intrigues; as I shall convince the reader, in another place, that nothing is more frequent.

CHAPTER III.

Of the BEYRAM, the principal Festival of the Turks—of their Marriages—and of their Morals.

THE grand festival of the Turks is the Beyram, which corresponds with the Easter of Christians.

It begins the very moment they discover the new moon succeeding that of the Ramadan. Happy is he who first discovers it, which he attests upon oath to the Mufti, or Grand Vizir, by whom he is well rewarded: it is immediately made public by the artillery of the Seraglio, and the Arsenal; and by musical instruments. The common people directly leave off work, and run about the streets, and to each other's houses, embracing every Mahometan friend they meet. They then betake themselves to various amusements, and every countenance expresses uncommon satisfaction and pleasure during the three days that the festival continues. On the first day, the Grand Signor sets out from the Seraglio at break of day, for the principal Mosque of Constantinople, attended

by his whole court, in the most superb dresses; as he passes along, he throws money to the populace, and at the Mosque he sacrifices three sheep. His return from the Mosque is in the same state, after which he enters the Divan chamber, and seats himself upon the throne, to receive the compliments of the Grand Vizir, of all the officers of state, and of the whole body of ecclesiastics, who all prostrate themselves at the foot of the throne, crying, "May the days of the Sultan be happy." The last person who pays his respects, is the Agha of the Janissaries, who, upon his return from the Seraglio to his own house, is attended by a retinue as splendid as that of the Grand Signor. Every Turkish lord receives the same compliments on that day from his inferiors.

The Sultanas, who are shut up in the old Seraglio, have the liberty on that day to pay their respects to the Grand Signor, and to visit the Sultana-mothers, the Sultanas, actual wives of the Sultan, and the other ladies of the new Seraglio; it is, therefore, the most agreeable day to them of the whole year, for they are permitted to walk in the delicious gardens of the palace, and they always obtain any little favour they may ask of the monarch. The principal personages at Constantinople dine at the Seraglio on that day, being invited by

by the Sultan, but he does not eat with them. Before they partake of the repast, sixteen of the chief officers of state are robed by the sovereign himself with rich pelisses or castans, and this ceremony answers to the investiture of orders by the other princes of Europe. This solemnity ended, the Grand Signor withdraws to the interior part of the Seraglio. Seventy days after the Grand Beyram, there is another festival, called the Little Beyram. The Sultan goes to the Mosque with the same ceremony on the first day, and sacrifices three sheep, with this difference, that the sheep must be larger than for the Great Beyram, and painted of all sorts of colours; they must likewise have the sign of the half moon, or crescent: these sheep are placed at a small distance from the door of the Mosque, for it is required that the Grand Signor should kill one of them with his own hand, before he enters the Mosque. Every person of fortune kills sheep on that day, as a sacrifice, and they are distributed to the poor, who get sufficient to live upon for some months. The Little Beyram lasts three days, but the sacrifices of sheep are only made on the first; whereas, in the Grand Beyram, every day is a day of sacrifice. Marriage is held sacred by the Turks, though no minister of religion, nor any religious ceremony is concerned

cerned in it. The *Caddi*, or judge of the place, celebrates it; he unites the parties by a civil contract; the bride does not appear upon this occasion, but the father or some one of her relations, who makes the contract for her, and this ceremony through custom has the force of a law. After the contract is signed, the relations of the bride bring her with great ceremony to the house of her husband, who undresses her, and puts her to bed.

They have an inferior kind of marriage, which they call *Capin*; this contract is made likewise before the *Caddi*, but it is only for a limited time, and a sum of money is stipulated to be paid by the husband to the woman, if he puts her away at the expiration of the time. This species of marriage was instituted for the convenience and pleasure of strangers and travellers. A Mahometan may marry women of any religion under the sun, provided there are books written, or printed, in its favour. Even the eunuchs are allowed to marry, and several of them have many wives, for polygamy is allowed, Mahomet himself having set the example. A Turk may have four legitimate wives, and he is limited to this number, rather from oeconomy than from the rigour of law, for as he is obliged to make a settlement upon each, at his marriage, the expence would be insupportable.

supportable. But that the law of having only four wives may not infringe the privilege, which they say they enjoy from heaven, of possessing as many women as they please, they keep women slaves, whose number is not limited, but depends entirely on the caprice of the man, or his ability to maintain them.

It is very remarkable, that the concubinage of the husband does not make the wives jealous, as in Christian countries; however, the husbands are obliged to caress their wives once a week at least, in default of which they complain to the Caddi, who obliges them to do their duty to their wives; complaints of this kind are very frequent amongst the lower classes of the people; as to the better sort of women, they know how to indemnify themselves by more pleasing, and more secret means. The dishonour attending the infidelity, wantonness, and lubricity of Turkish wives does not fall upon the husband, but upon the relations of the woman, and principally upon the person who made the contract for her before the Caddi.

As for the children, those who are born of their wives are esteemed the children of the father, and are his heirs; those who are born of slaves, remain slaves, and after the death of the father they become slaves to their legitimate brothers, if the father has not

not provided for them otherwise. The Grand Signor is not obliged to marry, but the first four women who have children by him are called the Sultanas his wives.

The Turks have two kinds of divorce, which are always made before the Caddi, who registers them. The first separates the parties from each other's bed: the second is a total separation from all communication whatever, in which case, the husband is obliged to pay the woman the sum stipulated in the marriage contract, and she is at liberty to marry again. If, after such a full divorce, the husband repents, and will have his wife again, if the divorce was on account of her infidelity, the law ordains, that such a husband shall submit to see another man enjoy her in the presence of the Caddi, and other witnesses. But instances of this kind are scarcely ever known*. The morality of the Turks consists principally in works of charity: they extend their practice of this virtue so far as to build public inns for the convenience of travellers; bridges for them to pass rivers, and aqueducts and reservoirs to provide water for public use. They likewise erect public schools and hospitals for the sick

* An English admiral, not many years since, remarried his repudiated wife, from whom he had been divorced by act of parliament, and for whose adultery, proved in the court of King's Bench, he had received a considerable sum, by a verdict against the adulterer.

sick and poor. Persons of rank, who wish to immortalise their names, build a Mosque at their own expence. But their charity, in some respects, is degenerate and superstitious. For instance, they will provide funds for feeding dogs, and they never load their camels or any other beast of burthen to the extreme of what they can carry. They never throw away a piece of paper on which any thing is written, and if they find any in the street, though they do not understand the characters written upon it, they carefully take it up, lest men should tread under their feet letters which compose the name of God. Upon this principle, a Turkish ambassador, at Venice, expressed his abhorrence of the sepulchral inscriptions on the pavements of Christian churches. That part of their morals most worthy of imitation, is their entire resignation to the will of God; they have no word in the Turkish language to express blasphemy, such is their veneration for the deity; and they never speak of undertaking any thing, nor of doing it, without saying, "if it please God." In all religions, some good things are to be found, and in the Mahometan there are many.

CHAPTER IV.*Of the Ministers of the Turkish Religion.*

HAVING given a brief explanation of the rites and ceremonies of the Turkish religion, it follows, in the next place, that I should treat of its ministers and governors: for every religion is subject to spiritual directors. The MUFTI is the Sovereign Pontiff, he is at once the oracle of religion, and the expositor of the law of Mahomet, he has, therefore, a two-fold sovereign authority in all causes, religious and civil. His election depends entirely on the Grand Signor, who commonly appoints to this high office, men who are eminent for their integrity and learning. The resolutions and decisions are generally approved of by the Sultan, but it must be observed, that the Mufti has the discretion to consult the will and pleasure of the Monarch, before he gives a decree, or issues a religious mandate, well knowing, that if he acts contrary, he will be deprived at once of his office and his infallibility, and another put in his place, whose infallible

lible decrees please the Sovereign. This consideration apart, the Grand Signor treats the Mufti with great respect, and submits to his decrees, saying, “ God “ knows what is best.”

When the Sultan writes to the Mufti, he makes use of these expressions :

“ To you *Essad*, who art the wisest of
 “ all wise men, in all sorts of knowledge :
 “ most excellent of all excellencies ; and
 “ who takest care not to do things unlaw-
 “ ful : source of truth and of true science ;
 “ heir of the prophetic and apostolic doct-
 “ rine ; who solvest the problems of faith ;
 “ who illustrateth its orthodox articles ;
 “ who art the key of the treasuries of
 “ truth ; the light of obscure allegories ;
 “ and who art fortified with grace from
 “ the Supreme Director and Legislator of
 “ mankind ; may the great God perpetu-
 “ ate thy virtues !”

When the Mufti is elected, (which he must be from the order of *Moulabs*) he is ordered by the Grand Signor to repair to the palace, where he invests him in his dignity and office with his own hands, by clothing him with a pellice of ermine, lined with white cloth, giving him at the same time a handkerchief embroidered in silver, containing a thousand Turkish piastres in gold. He then pays a visit to the Grand Visir, who receives him at the foot
 of

of the stairs, and conducts him to the great hall of the Divan, where he gives him the seat of honour, that is to say, of precedence, and puts upon him another pellice of ermine, lined with green cloth : when he departs, the Vizir attends him to the door, and orders him to be attended home by several of his officers, loaded with the rich presents he is obliged to make him upon his election.

The Grand Signor settles a pension for life upon the Mufti, of 2000 aspers a day. He has no other certain income, but having the liberty to dispose of the rich benefices of the royal Mosques, and all the pay of the ecclesiastics passing through his hands, he draws considerable sums from these sources. Formerly, the annual revenue of the Mufti was estimated at 10,000 piastrres ; at present, avarice and luxury having infected the priesthood here as well as in Christendom, and scruples of conscience being silenced, it amounts to 300 purses, or 15,000 Turkish piastrres.

The magnificent hotel he inhabits, the numerous train of attendants, and the splendid court he keeps, all bear witness to the truth of my valuation. Besides, I was intimately acquainted with one of these sovereign pontiffs, who had sixty-two women in his Harem, all remarkably handsome, and young, but who were by no means

means satisfied with their sacred master. The wealth of a Mufti is always exempt from confiscation by the Fiscal, even in case of his personal condemnation for treason; the house, therefore, as well as the fortune of the preceding Mufti descends to his successor.

Next to the sublime office of Mufti is that of the *Caddilascbirs*, or universal judges, of whom there are two, one for *Romania*, the other for *Natolia*; their institution limited their jurisdiction to military causes, as their title imparts, for *Caddi* signifies *judge*, and *lascbir*, militia; but at present their jurisdiction extends to all persons and causes whatever. The office of *Caddilascbir* makes a man a proper candidate for that of Mufti.

To the *Caddilascbirs* succeed the *Moulahs*, of whom there are two classes. Those of the first have salaries of 500 aspers a day each, with the jurisdiction of the government of a Bashaw of three Tails, and of the *Caddis* dependant on that government. Those of the second class are judges of inferior provinces, and have under their jurisdiction only the *Caddis* of small towns and villages, consequently their income is very small. The *Caddilascbirs* are chosen generally from the first class, and consequently may be candidates for the dignity of Mufti. The *Moulahs* and the *Caddis*

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are considered both as lawyers and churchmen, for as their religion and laws equally derive their origin from Mahomet, the Turks make no distinction between the two professions. The Moulahs form a very considerable body, and are treated with particular distinction by the sovereign.

Being expounders of religion and the laws, they furnish many examples in former times, that when they are unanimous in opinion and practice, they are entire masters of the people, and, under the colour of religion, can influence them to act as they please, even so far as to dethrone the most skilful and vigilant monarch : they avail themselves of their power over the populace, to insure public respect, and the attachment of their prince.

The superintendants or superiors of the *Mosques* are chosen by the Grand Vizir : they are called *Imans*. Upon a vacancy, the inhabitants in the neighbourhood of a Mosque, that is to say, living within such a district as we should call a parish, give in a character of any particular man, to the Vizir, who generally accepts the recommendation, and of his own authority, without any ceremony, invests him Iman of the Mosque for which he was recommended : upon which he exercises his ecclesiastical functions in it directly. These *Imans* must be able to read the Koran well ; and before they

they are made *Imans*, they must have passed through the subaltern offices, of having called the people to prayers from the turrets of the Mosque. The Mufti has no jurisdiction over them ; each Iman is independent in the government of his Mosque, but in civil and criminal cases they are subject to the jurisdiction of the common magistrates of the peace.

The *Emirs* may likewise be ranked in the class of ecclesiastics : they are distinguished from other Turks, by a green turban, the favourite colour of the Prophet. These people pretend to be the descendants in a lineal succession from Mahomet ; but of late years, they have multiplied amazingly ; for it is sufficient, in order to establish the descent, that a female Emir should marry a Turk who is not an Emir, in which case their children are all reputed Emirs, and enjoy the particular privileges belonging to that corps.

They have a chief, who is called *Nakib-Seerff*, whose particular study is to increase the number of the Emirs ; and his authority over them is absolute : but to avoid scandal, and in order to preserve a general respect for the race of Emirs, he never inflicts any public punishment upon them. He has under him a Lieutenant-Governor, called *Clembar*, whose office it is, to carry the standard of the Prophet in time of war, and

upon every other occasion, when it is exposed.

The Emirs are eligible to any office in the state, and may aspire to the most honourable. They enjoy an infinite number of privileges, and amongst others, that of having any person's hand cut off who affronts, or strikes them. However, the Turks of the present day have found out a method of evading the force of this barbarous privilege; for when they meet any Emirs in the street drunk, and have a quarrel with them, which often happens, they take off their green turbans, with the utmost respect, and then beat them soundly: the only mark of an Emir being his green turban, when it is off from their head, they pretend not to know them, and this stratagem secures them from punishment. It is remarkable, that almost all the dealers in slaves, or slave merchants, are of the Emir race. Formerly, they were the most religious observers of the Mahometan faith, and practised all its precepts with uncommon rigour; but at present they are the vilest of the Turkish *canaille*: all the vices, but especially the most unnatural, characterise the modern Emirs.

CHAPTER V.*Of the Religious ORDERS and SECTS in Turkey.*

THE Turks, like the Christians, have convents, and religious orders. The origin of their institutions, both with respect to time, and the cause, is entirely fabulous. I have conversed with several of their *Dervises*, or Monks and Friars, whose account of their respective orders I found to be so absurd, and even contradictory, that it was impossible to give them any credit. The pretended origin of the religious orders in the countries professing the Romish faith is to the full as ridiculous ; yet, it is very remarkable, that in both religions, the extacies, visions, and miracles, discipline and manners, have a striking affinity : the relation of a few particulars respecting the Turkish orders will sufficiently establish this truth ; but I shall not enter into any long details upon a subject so very uninteresting, as the religious follies of any set of men : they are disgraceful to humanity, and the surest way to prevent the propagation of

enthusiastic errors, is either to pass them over in profound silence, or only to make such slight mention of them, as is barely necessary to explain civil history. The world has been too much pestered already with the institutes of Christian Friars and Nuns, and former writers on the Turkish history have expatiated too much on those of the Mahometans, of which they could know but little with any degree of authority.*

It is highly probable, that most of the Turkish religious orders were instituted in the reign of ORCAN, though they pretend to derive them from Mahomet himself, or his four immediate successors. Orchan, that fortunate Sultan and renowned general, after having subdued several kingdoms, and extended his empire to *Natolia*, made *Bursa* the capital of his dominions: and in order to demonstrate his gratitude to God and his prophet, for his victories, he appointed certain persons to be set a-part, to perform religious exercises to their honour, and to teach the doctrine of his religion to his new subjects. For this purpose, he fixed upon two of his courtiers, who were eminent for their integrity and wisdom: their names were *Nassibendi* and *Colver*. The principal disciples of *Nassibendi*, were *Crubeker* and *Maviloa*. *Colvet* had six, whose names

* See Observations on the Religion, Law, Government, &c. of the Turks.—Article, Sects.

names were *Bestasi*, *Suzii*, *Edeck*, *Kalender*, *Cadri*, and *Mimetulla*. All these disciples, in process of time, founded distinct religious orders, diametrically contrary to each other, not from pious motives, but from jealousy and malice.

The Maviloites have their principal convent at *Cogni* in *Natolia*, without the walls of the city: its circuit is about a mile and an half, and it contains 500 chambers for as many Dervises; but the greatest part are generally from home. When I visited them, I found but 90 in the convent, the rest being dispersed throughout the empire, either in other convents, or living privately with women; for they are allowed to marry, but no women are suffered to enter the convent. In fact, it would be too humiliating for the sex, the vice of Sodom being the daily pastime of these wretches. All the other convents of this order, even that of Constantinople, depend upon the convent of *Cogni*. They are called poor Dervises, but with little reason, for they take care to provide themselves with every convenience of life; yet, to keep up appearances, their cloathing is coarse and simple, consisting of a shirt made of ordinary linen, a robe or tunic of dark coloured flannel, and a *surtout* of white woollen cloth: their stomach and their legs are naked, upon their heads they wear a round cap of camel's hair, and they

have a leather girdle round their waist. They generally have a chapelet in their hand ; and keep turning over the beads, at the same time constantly repeating the name of God. Besides the observance of the *Ramadan* in common with other Turks, they fast every Tuesday, Thursday, and Friday. In their public worship, the superior of the convent either preaches, or expounds a chapter of the *Alcoran*, or of some book of the Mahometan doctors. After this, they make a profound bow to the superior, and then play on a number of musical instruments, to the sound of which they turn themselves round with so much rapidity, that it is impossible to distinguish their countenances or their forms, and they do it with so much dexterity, that it is the most astonishing spectacle in nature ; but they are accustomed to it from their infancy, and some of them fall into extacies, in imitation of their founder, who, when he was exhausted with his whirling round, fell into swoons, and then had his visions and his orders from the prophet, to found the institutions. They eat great quantities of opium, and are so stupified by this drug, that they are almost deprived of reason, and of corporeal sensations ; and some of them are thrown into the same state by drinking wine and spirituous liquors, of which they consume more at present than the rest of the Turks.

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Of the order of *Crubeker* there is only one circumstance deserving notice, which is, that they deny the necessity of performing the pilgrimage to Mecca, not deeming it essential to salvation, on which account they are called heretics.

Of the descendants from *Colvet*, the most considerable is the order who acknowledge *Cadri* for their founder, of whose incredible abstinence, and rare virtues, they pretend to have an undeniable tradition. By a rule or their institution, a Dervise must not eat more than eight ounces in a day. Every Tuesday, they pass the whole night in turning round to the beat of a small drum, repeating the word *bai*, which signifies, *the immortal*, and is one of the attributes of the deity. They perform this exercise with so much vehemence, that the blood often gushes from their mouths ; they are always barefooted, and are never shaved : this order have likewise their visions and revelations by means of opium and wine.

The religious of the order of *Suxii* make charity the basis of their institution, which they extend even to animals, and one of their principal concerns is to feed and take care of the dogs that are employed in the streets. This order flourishes most at *Cairo*, at Bagdat, and at *Bursa*, where it was founded.

Kalender is still called the *Santon* or Saint, on account of the sanctity of his life : he
always

always went bareheaded, and the rest of his body was naked, except a girdle made with the skin of some animal ; he was also remarkable for abstinence and gravity.

The followers of this order retain to this hour the title of Santon, though they have banished from their convents both abstinence and sorrow. They hold it as a maxim, that if God permits them to live through the current day, it is, that they may make the best of it, which is, by gratifying their passions. They constantly repeat these words —“ To day is for us, to-morrow is for him “ that shall be alive.” There is neither austerity nor hypocrisy in this order of men, for they publicly preach, that Paradise may be as easily gained by making use of the good things of the world, and by voluptuousness, as by abstinence and severity of manners.

Mimetulla instituted another order, who do not profess any abstinence, but whose sole employment is to sing the praises of God in Arabic verses. The novices in this order undergo a very rigid noviciate: they are shut up alone in a chamber forty days, and have no other nourishment but 24 drachms of dry bread a day. It is only by supporting this trial with fortitude and cheerfulness that a candidate can obtain admission to the fraternity.

Bestasi,

Bestasi, another disciple of Colvet, is the most modern instituter of their religious orders. He was the principal *Iman* in the army of Sultan Amurath, during his celebrated expeditions. The greatest part of the Janissaries profess his doctrine; his followers are discharged from every obligation to attend prayers, the founder having maintained, that they are not necessary to obtain eternal life: this order of course is very pleasing to military men, who in general are not much disposed to pray. But unfortunately, the founder is accused of having propagated likewise the lawfulness of the most unnatural vice, which we shall have occasion to mention too often, in our faithful narrative of the manners of the present Turks.

CHAPTER VI.

*Of the Schisms in the Mahometan Religion,
and of its two principal Sects.*

THE Mahometan religion is divided into a greater number of sects than any other, the common opinion is, that they amount to *seventy-two*; but there is reason to believe they greatly exceed that number: to be convinced of this, it is necessary to pay particular attention to the conversation of different Turks upon the subject of their religion; we shall thereby discover, that almost every individual has a system of his own, and particular doctrines, different from his neighbour, so that it is impossible to speak with precision of all the Mahometan sects. I shall, therefore, confine myself to the two principal ones, from which all the rest have sprung. These are the sects of *Omar* and *Ali*; the Ottoman Turks are disciples of the first; the Persians of the latter; and the hatred that subsists between these two parties is almost incredible. Of this implacability, and of the essential difference between them in religious doctrines, it is expedient that I should render a brief account.

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The origin of their reciprocal hatred is very antient, being derived from the Persian legislator himself; and it arose in the following manner: Mahomet, in his last moment, having declared *Ali* his successor, the three other competitors, upon the death of the Prophet, took advantage of *Ali's* absence, who was then propagating the Mahometan faith on the confines of Persia, and entered into an alliance to exclude him from the high station to which the prophet had appointed him; and by force of arms they set up *Abubeker* as the true heir and successor to Mahomet. *Ali*, finding that the last will and orders of the Prophet were rendered null, and his hopes disappointed by this measure, acted nevertheless with great moderation towards his antagonists. As *Abubeker* was very old, he satisfied himself for the present with the power he had acquired at the head of his army on the borders of Persia, not doubting but that after the death of *Abubeker* the dying orders of Mahomet would be obeyed, and he should be elected supreme chief of the *Musselmén*; but he was a second time deceived, for upon the death of *Abubeker*, *Omar* was elected his successor, and he was no sooner invested with sovereign authority, than he sought every opportunity, by force of arms, to oppress and reduce the adherents of *Ali*, who remained

on the frontiers of Persia, highly exasperated, but unable with his inferior force to oppose the progress of his rival. Thus circumstanced, he had recourse to religious policy; for by explaining the precepts of the *Alcoran* in a manner totally opposite to the opinions and practice of *Omar's* party, and boldly maintaining his to be the true faith of Mahomet, he branded *Omar* with the opprobrious title of *Heretick*; and gained a great number of converts, who deserted the standard of his rival, and fled to him for protection. The charge of heresy was retorted by *Omar* and his followers, and both parties condemned each other to the flames of hell. After the death of *Omar*, *Ali* had such a formidable force under his command, that he was peaceably raised to the throne, but instead of endeavouring to unite both parties in one common interest, he exerted his utmost efforts to crush the followers, and entirely to annihilate the doctrines of his predecessor, which had the contrary effect from what he expected, for the animosity and vengeance of his opponents took so deep a root from this ill-timed persecution, that it could never be eradicated; and when it was found that the doctrines of *Ali*, owing to his superior influence, prevailed in both the *Arabias*, in Persia, and in other adjacent countries, the disciples of *Omar* grew more
zealous

zealous in support of the opinions of their deceased master, and they took care to transmit from father to son that mortal hatred which to this hour animates both persuasions.

With respect to the difference of their religious tenets, it is so great, that setting aside their unanimous acknowledgment of Mahomet as their common prophet, they may be properly called two distinct religions. The first great article of difference in their ritual respects the chief of their religion. The *Ottomans* believe that the *Mufti* of Constantinople is the only supreme, infallible head of the church; the *Persians* believe the same of the *Mufti* of Persia. This difference gave rise to numberless persecutions, and a swarm of different sects springing from the same source. The *Persians* reject with contempt and horror three of the greatest doctors of the Mahometan laws, *Abubeker*, *Osman*, and *Omar*. They do not admit of the ablution of the feet, and to enrage the *Ottomans* to the highest degree, they despise the green colour, which was the favourite colour of the Prophet, according to the *Turks*; they even put it to the meanest use, making their socks and slippers of that colour, that they may tread it under their feet. They eat all kinds of meat, and drink wine without any scruple, but the chief accusation the *Turks* bring

bring against them is, that the law of *Ali* permits a woman to marry several men. The Persians are likewise commanded by their law to use their utmost efforts to lay waste and ruin the countries belonging to the Ottomans, and to strip their women quite naked, and carry them off to be made slaves, wherever they can find them.

From these principles, and this conduct of the Persians, the Ottomans draw one severe conclusion, “That it is impossible a Persian should ever become a good and faithful servant, or ever be converted to the true faith.” This persuasion is so rooted in the minds of the Turks, that no Persian is ever suffered to enter the walls of the Seraglio at Constantinople, though persons professing all other religions are admitted there, may enter into the service, and may be made good Musselmens.

When Sultan *Amurath* conquered *Bagdat*, when the sect of *Ali* flourished, he sought for, and caused to be collected, all the Alcorans and religious books belonging to that sect, and transported them to Constantinople, where he caused them to be shut up in the Seraglio, and they remain there to this day, under a strict prohibition that no person, on pain of death, shall presume to read them. Towards the end of the reign of Sultan *Mustapha*, predecessor to the present Grand Signor, the treasuries

treasuries of the Seraglio were opened to supply the expences of the war against the Russians, and upon that occasion several of the Alcorans were secretly dispersed, and are to be found in the hands of many Turkish lords; one of whom lately sold a copy to an Armenian merchant.

The Turks believe, or affect to believe, as an article of faith, that the souls of the Jews, after their death, are converted into asses, to carry the souls of the Persians to hell. In fine, they positively maintain, that a Turk who kills a single Persian has more merit than if he kills five christians in battle. A vast number of sects, as we observed before, have sprung from those of *Omar* and *Ali*, which, either from their obscurity, or their absurd opinions, do not merit notice, more especially as they are deemed heretical by the Persians as well as the Turks; however, it must not be passed over in silence, that some of them acknowledge Christ to be the true Messiah, and approach so near to the Christian religion, that this is the principal cause of their rejection by the true Mahometan believers.

We shall conclude this chapter with the names of the four prevailing sects, which the Turks of this day consider as orthodox believers. They are the sects of *Hanet*,
K
Sciaf,

Sciaf, *Melch* and *Hambel*. The greatest part of the Arabs are the sectaries of *Sciaf*. All the Africans acknowledge *Melch*, but the difference between these four sects consists in little more than their separate attachment to particular doctors, as expositors of the law of Mahomet.

CHAPTER VII.

Of the Mosques, their Privileges and Revenues.

THE most magnificent and the largest edifices at Constantinople, are the Mosques. They are almost all built upon the same plan, having a dome and minarets, that is to say, a kind of turrets, from which the inferior Imans call the people to prayers; some of the Mosques have eight minarets, which add greatly to their splendid appearance. There are a great number of royal Mosques, but they are only to be found in the cities of Bursa, Adrianople, and Constantinople, as having been the residence of the Sultans. At Constantinople there are ten, the first is the royal Mosque of *St. Sophia*, which is greatly superior to the rest in magnificence and riches; the fixed revenues which it draws from stable, immoveable funds within the circuit of the city, amount to more than 50,000*l.* sterling. It was originally built by the Greek Emperor, *Justinian*, and as part of the Grand Signor's Seraglio occupies some ground belonging to the Mosque, he pays an annual sum by way of

quit-rent. The Sultans have built small chapels all round this Mosque, which serve as tombs for themselves and their families; in these oratories lamps are kept burning night and day, and persons are paid to pray for the souls of the deceased, who live in them, lest they should lose time by going to and returning from their own houses. It must be acknowledged, however, as a balance to this superstition, that the custom of giving considerable sums daily to the poor at this Mosque, at certain hours, is meritorious and exemplary.

The second Mosque is that built by Sultan *Mahomet* II. the conqueror of Constantinople. The third is of Sultan *Bajazet*; the fourth of Sultan *Selim*; the fifth of *Soliman*; the sixth of his son *Schazada*, who never reigned; the seventh of Sultan *Achmet* I. the others are, two built by Sultana-mothers, and one by a Sultana-wife.

In some of these Mosques there are seminaries for the instruction of youth in religion and the laws; in others, there are hospitals for the sick and the poor, and for the reception of pilgrims, who come from all parts of the Turkish empire to visit the royal Mosques of Constantinople. Their revenues are by no means either equal or certain, as some depend on pensions from the sovereign, or contributions from the people,

people, and others on the lands of villages, or whole provinces. The people inhabiting places that are obliged to contribute from the produce of the lands to the support of the Mosques, enjoy very great privileges, amongst which are an exemption from lodging of soldiers, or any other persons in the service of the prince; to know the full value of this privilege it is necessary to observe, that the military, and other persons employed in the service of the Sultan, are very numerous, and almost always in motion, so that they ruin the countries through which they travel, for they are very oppressive, and insist upon being almost as well treated as the monarch himself.

The Mosques founded by private persons cannot confer these privileges, because they have no revenues arising from lands: all the revenue they have is from the interest of sums lent, which is eighteen per cent; this privilege being granted only to the Mosques, and to the Jews: for the Mahometan laws strictly prohibit putting out money to interest, under the penalty of losing the principal, if discovered.

Almost all the royal Mosques have something belonging to them that merits the admiration of strangers; they abound with pillars of the finest and most scarce marble, particularly that which is called at Rome *verde antico*: but they have been so mi-

nutely described by former writers, that it may be sufficient to remark, that few ecclesiastical edifices in any country surpass the Mosques at Constantinople.

No person whatever, who is not a Mahometan, is permitted, by their laws, to enter a Mosque; if a Jew or a Christian presumed to enter one, in past times, he either lost his head, or submitted to be a Mahometan. At present, they are not so rigid, for strangers of any religion may enter with an order from the Grand Signor, upon paying ten Turkish piastrs for the firman, or order; and all the ambassadors on their arrival, and upon quitting Constantinople, are allowed to see them with all their suite, especially that of *St. Sophia*. But with respect to private persons, it is always hazardous to gratify their curiosity, especially in time of service, though they have the Sultan's order, for it is impossible to guard against the vengeance of Fanatics, who have sometimes excited popular tumults, which have proved fatal to the visitants.

The Kisler-Agha, or chief of the black eunuchs, who has the care of the women of the Seraglio, is likewise superintendant of the Mosques, and draws considerable sums from them, by the disposal of the employments dependant on them, except that of Iman, which, as I said before, is at the disposal of the Grand Visir.

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CHAPTER VIII.

Of the Irreligion of the Turks, and its probable Consequences.

THE sketch we have given of the life of Mahomet, and of the religion he established, is sufficient to demonstrate that his chief object was to found an empire: all his precepts, therefore, may be considered as political maxims, on the due observance of which the grandeur and prosperity of the Ottoman government has ever depended. An enquiry, then, how far the modern Turks have deviated from the original institutes of their founder cannot but be highly interesting, as it will lead to an explanation of the causes of the present humiliating situation of a once formidable power, whose arms were dreaded in former times by some of the most respectable states of Europe, and their alliance courted by others; whereas, in the present moment, they excite the pity of some Christian princes, the contempt of others, and the ambition of a third, ready to seize every opportunity to aggrandise itself at the expence of its inoffensive, but weak neighbours. Notwithstanding the great appear-

ance of devotion amongst the Turks, the principle of whose religion is *Deism*, yet its very opposite, *Atheism*, has generally prevailed of late years. Let this be a lesson for deists in Christian countries. It is not in the external observation of the *Ramadan*, in the ablutions, or in the pilgrimage to *Mecca*, that we must look for the present state of religion at Constantinople, the seat of the Turkish government. It is by conversation with Turks of distinguished rank, and fortune, either in office under government, or living upon their revenues, that we can alone discover the degeneracy of the present Ottoman race. Some are *Pythagoreans*, and, firmly believing the doctrine of the transmigration of souls, would not for the world kill any animal. Others are professed *Cartesians*, who doubt of every thing, and never maintain any opinion decisively; from persons of this pliant disposition, the Mufti is chosen.

The Platonic system has likewise a numerous party amongst the professors of the law, and the Imans of the royal Mosques; they believe in the unity of the Deity, and the love of their neighbours, which makes them extremely complaisant to strangers; so far as the *Alcoran* agrees with these principles, they venerate it, but in other respects despise it as a heap of nonsense and absurdities.

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But as no people on earth entertain such doubts of their religion as the Turks do of their's, it is not in the least surprising, that they have proceeded one step farther, and embraced Atheism. This fundamental error has penetrated the most private recesses of the Seraglio, and infected all parts of the empire. The Bashaws of provinces, in particular, converse freely upon the system of nature: by the word *nature*, they mean that internal principle, which disposes and regulates the conduct of every existent being; from this principle, they say, the sun, moon, and stars derive their origin and motion, and from the same principle man has the faculty to raise himself upright, to grow, or to bend like the flowers, grass, and trees.

Some years since a printing press was permitted at Constantinople, which, if it had not been interrupted, might have put an end to the national religion of a people so doubtful and wavering in their opinions, but a general insurrection of the people, fomented by the doctors of the law, prevented this improvement of their understandings: 40,000 scribes, who gain their daily bread by copying books, and by writing all that is necessary to be known in that city, would not readily submit to a novelty that was to reduce them to indigence.

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One political principle of Mahomet's religion was to propagate it by persuasion, and if that failed by force of arms; for it was necessary at all events to increase the number of his subjects. His successors, and all the sectaries, strictly adhered to this principle till of late years. Though they affected to tolerate all religions, and not to molest the professors, yet they spared no pains to make them embrace Mahometanism. If a man, who had children under fourteen years of age, became a Turk, perhaps from motives of interest, all the family were obliged to follow the example; and if they pretended to be past that age, they would find means to terrify them into a denial of it. If a Christian or Jew had an amorous intercourse with a Turkish woman, upon the simple deposition of the woman, without any other evidence, he either lost his head, or was obliged to turn Turk. All those, who in a passion with any of their own country said they would turn Turks, or those, who unguardedly, perhaps in a moment of intoxication, pronounced any of their religious sentences, were obliged to be Mahometans, or were put to death. A criminal, of any religion whatever, or for any crime, except treason, might avoid the gallows by turning Mahometan: by these means, and by various seductions, their religion has been propagated

propagated and extended; and even now it is not unusual to see fifty profelytes in a day, demanding the Turban from the Grand Visir or the Mufti, but it is with the interested view of succeeding better in their several arts and trades at Constantinople by changing their religion, for most of them, in the end, either escape to some Christian country, or retire to Mount Lebanon. Mahometanism having been established by violence, it was a maxim of religion and sound policy, never to surrender a town by treaties of peace in which there was a Mosque, and as soon as they took one from an enemy, their first care was to build a Mosque, that the Turks might be more zealous in its preservation.

In order to inspire their soldiers with uncommon courage, it is an established maxim, that he who dies fighting against infidels is instantly transported to paradise, and placed by the side of their Prophet, who from heaven has beheld their heroism. And this belief formerly produced prodigies of valour.

But we are now to mark the decline of the empire, as it happens sooner or later in all civil societies, by a departure from its first principles. Within the last half century we have seen them all yield in the Ottoman dominions to the superior power of the neighbouring Christian powers, and
to

to the intrigues of the more distant, carried on by their ambassadors at Constantinople. Neither soldiers nor officers any longer believe that they shall go to paradise, from being slain in the field of battle, and, therefore, they fly before the enemy; in the sea service in particular, one admiral excepted, they could hardly be brought to face the enemy. To this truth I was an eye-witness on board their fleet, commanded by that brave British officer, Captain John Elphinstone, in their late war with the Russians—a nation as remarkable for their perfidy and ingratitude, as the present Turks are for their indolence and cowardice.

By land, it is well known they gave up several towns in which there were Mosques, and by treaty permitted the Russians to keep them. To the house of Austria, and to the republic of Venice, they ceded others. Lastly, it is a well known fact, that while Prince Repnin, the Russian ambassador, resided at Constantinople, to negotiate the treaty of peace, the Divan gave orders to deliver to him all the Russian slaves, even those who had embraced Mahometanism. European Christians, who have presented themselves to the Grand Visir to receive the Turban, have likewise been refused, for fear of giving offence to the ambassador from the sovereign in whose country they were

were born. Another European turned Turk for personal interest, and afterwards renounced Mahometanism for Christianity, still residing unhurt at Constantinople, and even unnoticed by the Turks.

All these circumstances seem to denote an approaching revolution in the Turkish system of religion and civil government, or a total subversion of the once formidable empire of the Ottomans; perhaps the plan for its destruction is already laid in more than one European cabinet. Russia has just paved the way, by seizing on an extensive and valuable part of its domains, the *Crimea*.

CHAPTER IX.*Of the Seraglio, and of the Porte.*

IT is very difficult to form a just idea of the Ottoman Empire, without a previous knowledge of what is meant by the SERAGLIO and the PORTE; for the establishment of both has so intimate a connexion with the civil and military government, that it is absolutely necessary to understand them thoroughly, to be able to comprehend the Turkish system of policy.

When they speak of the Seraglio, they do not mean the apartments in which the Grand Signor's women are confined, as we are too apt to limit the word, but the whole inclosure of the palace in which the Ottoman monarch resides, together with his household; that is to say, all the officers, guards, women, and slaves, employed in his immediate service. The extent of this vast inclosure might very well suffice for a moderate town: it entirely occupies the ground upon which the antient city *Byzantium* stood, that is to say, one of the seven hills on which Constantinople is built.

Its circumference is very near six English miles; there are nine courts within it, most of them large quadrangles: the buildings have never been exactly numbered, for it is not permitted to take down an account of them, but the quantity is almost incredible, and they are mostly of brick; the kitchens, and what is called the Treasury, are the most superb, and they are of stone and marble: the whole is covered with lead, and the domes and turrets are ornamented with gilt crescents. The wall that surrounds the Seraglio is thirty feet high, having battlements, embrasures, and towers, in the style of antient fortifications. It is called the New Seraglio, to distinguish it from the old one built by Constantine. It is situated opposite Scutare, except one part, which is at the very entrance of the harbour, and faces the Arsenal at Pera. On this side, at a small distance upon the sea shore, there is a *Kiosch*, or summer-house, for the refreshment of the Grand Signor in sultry weather. It is an irregular building, of about sixty-feet in circumference, and twenty in height, consisting of a single large saloon, very magnificently furnished, and having a seat of massy silver, so placed, that the monarch can have a view from both sides of the hall, and out of the door.

There are nine gates to the Seraglio, but only two of them are magnificent; the first
is

is the entrance from the square of St. Sophia; it is truly superb, and will be frequently mentioned hereafter, because it is from this *Porte* or gate, that the Ottoman court takes the name of the *Porte*, or the Sublime *Porte*, in all public transactions, writings, and records. It is on one side of this gate that one beholds the pyramids of heads that have been cut off, with labels denoting the crimes of the owners, fastened upon the sculls. The second gate leads to the first interior court, and is supported by marble pillars, but not so stately as the first. The rest are not worth notice, except a little gate on the side next Scutare, through which the Grand Vizirs are let out privately, when they are sentenced to exile, and in such cases they have commonly a barge ready to carry them away without being seen.

A person may walk all round the top of the wall that surrounds the Seraglio, and in that part which rather leans over the sea, and is opposite to the Arsenal, there are two chambers, with three latticed windows, where the Grand Signor frequently places himself, and hears what the passengers say, as they pass and repass, without being seen.

The number of persons inhabiting this immense Seraglio, or palace, is in proportion to its size. Upon the best authority, that of personal knowledge, I can say, that nearly

10,000 persons constantly reside in it. The grooms, and those who constitute the corps of guards, make the major part of that number.

The following is a very exact list of the inhabitants, and of their respective employments:

For the service of the stables	3,500
<i>Bostangis</i> , that is to say, gardeners	2,000
<i>Baltagis</i> , that is to say, the carriers and bearers of wood for the use of the Seraglio	400
White Eunuchs	120
Black	300
Women (we speak of their number in our day)	1,600
<i>Es-oglans</i> , that is to say, the pages of the Grand Signor	900
Cooks and confectioners	190
Other men for menial services	400
Total	9,410

This is the number of persons who ordinarily reside in the Seraglio, not that such a number must be constantly kept up, for there is no law to fix it, but it is nearly the same at all times, except that of the women, which is augmented or diminished, according to the taste of the reigning Sultan.

After having formed an idea of the difference between the real, and the ceremonial

L Seraglio,

Seraglio, the next thing to be discussed is, the nature of the employments of the persons composing this vast household, and the manner of maintaining them. In the mean time, it must be observed, that they are almost all born of Christian parents, made captives in time of war, or stolen in time of peace, at a very tender age.

The sovereigns of Constantinople make it a maxim to be served by persons who do not know their native country, their parents, nor their religion, and are, therefore, the more attached to the service of the prince by whom they are protected, and very well maintained.

When one of these children is presented at the Seraglio, they examine before all other things, very attentively, if there is any corporeal defect: and in that case, such an infant is not accepted, notwithstanding the most favorable countenance; for the Mahometans with difficulty believe that a good soul, a good mind, or a good genius can abide in a body materially deformed. But if, on the contrary, they find such a one as they wish for, they forthwith write his name, the name of his country, and the day of his reception, in a register, which remains in the chancery of the private Treasury of the Grand Signor, with an order to the Treasurer to pay him his daily pension, which is not more than *four aspres* a day.

After

After which they are sent to be brought up and educated in one of the old Seraglios either of Pera or Constantinople. Here it must be remarked, that at Pera there is a Seraglio, or stately building, which overlooks the garden of the French ambassador's hotel. The Grand Signor goes there two or three times in the course of the year, to amuse himself and pass the day; and it is principally in this edifice the young gentlemen destined for the personal service of the Grand Signor are educated. Those, however, that remain in the Seraglio of Constantinople for their education, are those who for the most part are raised to rank and dignities, and to posts of the greatest consequence, after having performed their ordinary services in the Seraglio. Such was always the custom when the success of war provided an abundance of such children, for substitutes, in the course of time, to those that were promoted to other employments. But at present, the Christians being more careful to guard their children from the rapacious hands of the Turkish emissaries, this source for slaves has failed, and they are obliged to confine their ancient custom of providing the Seraglio with Christian slaves to pages alone. Those Christian princes, likewise, who formerly presented a certain number of boys and girls in annual tribute, for the service of the Grand Signor, have

refused any longer to pay this tribute. Prince Heraclius, who so happily governs Georgia, shook off the yoke of this inhuman tribute, during the late war between the Turks and the Russians, and since that time, none but the pages, therefore, are the children of Christians: all the other officers and servants employed in the Seraglio endeavour to dispose of their employments in succession to their own children, or, by intrigues and protections, introduce persons whose parents never served in the Seraglio.

We must now give a description of the manner in which the Seraglio is guarded: for it is well known that it is very strictly watched. The whole circuit is confided to the *Bostangis*, or gardeners, who form the first guard: the second is composed of the *Baltagis*, or of those who are employed for the woods, these are armed with an ax; to them succeed the guard of the white Eunuchs; and the fourth and last corps are the black Eunuchs, who are nearest the person of the monarch. In order to avoid any confusion, and that the reader may with greater facility comprehend the whole establishment, I have thought proper to divide the chapter of the Seraglio into several parts; and to explain each department distinctively.

Of

Of the Grooms of the Stables in the Seraglio.

THE number of 3,500 persons said to be employed for the service of the stables will at first sight seem excessive; but if the great quantity of horses to be taken care of is considered, our surprize must instantly vanish. The horses which belong in particular to the Monarch, and which no other person must mount, are in number 3000, which number can neither be augmented nor diminished: such being the law or custom. As soon as a good horse is presented for the personal service of the Grand Signor, and is accepted, they dispose of one of the least value: and also when a horse dies, or loses any of his good qualities, he is replaced successively by another, and thus the ancient number of 3000 is always completely kept up. All these horses are either Arabian or Egyptian, which are, without doubt, much better than those of Natolia, or of Romania, neither of which are in esteem at Constantinople. In order to secure the best horses that arrive at Constantinople, there is a very ancient law, which punishes with death the proprietors of horses, or those who bring them into the city, if they do not present them to the equerries of the Seraglio, before they expose them in

the public market, or offer to sell them to any private person whatever.

All the horses are divided into three stables; the first contains 1800, the second 700, and the third 500. They reckon also in another stable 400 mules, that are necessary for the transporting of the baggage and other necessaries for the Monarch and his suite, when the court goes into the country. Such a number of mules is the more necessary, as there are not any carriages to supply their place. To the number of horses which belong in particular to the Monarch, must be added those that belong to the principal officers of the Seraglio, which are in great abundance. The *Kislar-Agha*, or the principal of the black eunuchs, has 300 for his particular service, and the other ministers in proportion. Every page, however miserable he is himself, keeps three. We may reckon then, without any exaggeration, that there are in the stables of the Seraglio near 6000 horses. This number, it is true, would not require 3,500 persons to take care of them; but as these men are obliged to go and come a thousand ways, and have the inspection also of their subsistence, and of all that is requisite for the keeping a horse well, it follows that such a number is indispensably necessary: add to this, that the Turks having the custom of sending their horses into the country to graze in the month

month of May, some of these grooms of the Seraglio are dispensed with on such a journey, but in their place, the men that had the care of them are obliged to go once or twice a day to forage; which employs a great number of people. Such a minute detail of the stables of the Seraglio will, perhaps, be considered as useless: however, as it is proposed in this work to give the most clear and the most distinct idea of the present state of the Ottoman empire, in its domestic as well as its foreign concerns, it is hoped that the reader will approve our zeal and ardent desire to please him.

Of the Bostangis, and Baltagis.

THE Bostangis, who, as has been already observed, form the first exterior guard of the Seraglio, have their chief, who is called *Bostangi-Bashaw*, chief of the gardeners; he is superintendant-general not only of the Imperial gardens that are in the city of Constantinople, but likewise of all the other buildings, fountains, gardens, and delicious places that are destined for the pleasure of the Grand Signor; which are dispersed in many parts of the Porte, and of the Bosphorus. The jurisdiction of the *Bostangi-Bashaw* extends to the mouth of the Black Sea, and consequently having under his in-

spection and dependance all the villages on the coast of Constantinople, and on both sides of the channel of the Black sea in *Asia* and in *Europe*, he draws very considerable revenues from his office.

When the Sultan goes upon the sea in a barge, it is the Bostangi-Bashaw that has the conduct of it: he is seated behind the Monarch, and guides the helm according as the Grand Signor orders it: having, by this means, occasion to converse freely with the Grand Signor, he is upon that account particularly esteemed and respected. The Sultan Mustapha, brother of Abd-el-Hamed, the reigning Sultan, caused the heads of three Bostangi-Bashaws to be cut off, because the boat was agitated too much upon the sea. The Bostangi-Bashaw has his residence without the compass of the Seraglio, upon the bank of the Porte; his habitation, however, communicates with the Seraglio itself. It is the residence of this minister that is destined to give the torture to malefactors, or to those who are suspected for such. The inspection, then, of the Bostangis is to form the first guard of the Seraglio, have the care of all the delicious places of the Grand Signor, to cultivate his gardens, make the oars for the boats of the Seraglio, to row the boats of the Grand Signor, and those of his court, and to give the torture to malefactors. Amongst all the people
who

who compose the Seraglio, the *Bostangis* are the most cruel, the most proud, and at the same time the rudest.

To the *Bostangis* succeed the *Baltagis*. It has been already remarked, that the name of *Baltagi* signified breaker and carrier of wood, and in fact these people do cleave and carry the wood that is necessary for the different apartments of the Seraglio. This class form the second guard; by which they appear to be less considerable than the *Bostangis*; they wear, however, very near the same uniform, except that the *Baltagis* have a little blue collar, that distinguishes them from the *Bostangis* by its very long points, which descend to their breasts. And both one and the other wear upon their heads a large scarlet cap, very near the length of half an ell. They are very expert at running, leaping, and boxing; they are above all very skilful in throwing the lance, and in all other exercises of the body, which have a tendency to make them robust and agile.

The cooks and confectioners are likewise taken from the corps of *Baltagis*. The former wear upon their heads a very fantastical cap, made of skin and hair, which forms a point turned backwards. The latter wear upon their heads a cap of Camels hair, in the shape of a sugar loaf, and of a dark yellow colour. The butchers were likewise formerly

formerly taken from this corps, and they wear the same kind of cap as the confecturers. There are a great number of *Peich*, or domestics in livery, who wear a short habit of gold stuff, with a cap of gilt metal, and great plumes of feathers; they were also anciently taken from the corps of Baltagis: the servants of the hospital, of the pages, and many other menials, boasted the same origin. But in modern times, Christian slaves being too scarce, the Turks were obliged to be served in all the before-named offices of drudgery by poor men, who, by means of court protection, obtain these places for a livelihood. In recompence likewise of the services of the fathers, or in honour to their memory, they readily grant any of these employments to their children.

Of the White and Black Eunuchs.

OF all the Oriental nations, we know of none who give way so much to their natural inclinations, as those which profess the Mahometan religion: this accounts for the conduct of the Grand Signors in having their women always guarded by Eunuchs, for love and jealousy are their strongest passions. All the private Turks of rank and fortune have the same custom.

In

In the Seraglio of Constantinople, the white Eunuchs form a kind of body guard to the sovereign ; and the black Eunuchs, to the women of the Harem. The chief of the white Eunuchs has the command over all the pages and white Eunuchs of the court : three very considerable officers of the court, the Grand Chamberlain, the principal Major Domo, and the master or governor of the pages are dependent upon him. There are also inferior officers belonging to the white Eunuchs, *viz.* the first and second preceptor, the first superintendant of the Imperial Mosques, and a dozen others of less consequence. From the white Eunuchs are selected some of the curates of the royal Mosques ; they are very glad to be appointed to any of these Mosques, for they generally yield very fine incomes : one Mosque, in particular, produces one hundred ducats a day.

The black Eunuchs are chiefly employed to guard the women ; formerly they were imperfectly castrated, much in the same manner as the *castrati* of Italy : but Sultan Mustapha, predecessor to the reigning Emperor, having entertained some suspicions, ordered, that from that time all the black Eunuchs should be entirely cut, which method is followed to this day ; the blackest sort, which come from Africa, are the most esteemed, and the most sought after for the service

service of the Sultanas, and to form their guard. Their chief is called, the *Kislar-Agha*, that is to say, the agha of the women of the Seraglio: he has the general superintendence of the *Harem*, which is that part of the Seraglio, where the women are kept. Besides the income already mentioned, which he draws from the royal Mosques, he has a thousand ways of amassing immense riches. The second in rank, in power, and in esteem, of the black Eunuchs, is the Grand Treasurer of the Seraglio: the third is, the superintendant-general of the great chamber of the pages: and the fourth, the superintendant of the little chamber of pages; the chief of those who guard the doors of the women's apartments, and the two *Imans*, that is to say, the two curates of the private Mosques belonging to the women of the Seraglio, are the next in rank and esteem to those before-mentioned. These are the ordinary posts and establishments of the black Eunuchs: but when there is in the Seraglio a *Sultana*, mother or wife of the reigning Sultan, then the class of black Eunuchs is honoured with four very considerable additional employments, and those who occupy them have rank immediately after the Grand Treasurer of the Seraglio. The first of these charges is, that of grand porter to the *Sultana*, mother or wife. The second is, that of governor of the
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the children of the Sultan; the third is, the treasurer of the Sultana; and the fourth the preceptor of the children. In case there are at the same time a Sultana mother, and a Sultana consort, the establishment of officers is the same for both, but those of the *Sultana mother* hold a superior rank.

Of the Pages of the Grand Signor.

ALL the pages of the Seraglio are the sons of Christians made slaves in time of war in their most tender age, brought to Constantinople, and presented to the Grand Signor. The incursions of Turkish robbers in the neighbourhood of Circassia, and other Christian countries, afford the means of supplying the Seraglio even in times of peace with such children. The city of Akeska was the rendezvous of these robbers: its situation in the vicinity of Georgia was very convenient for them: they could assemble there two or three thousand horsemen, and make unexpected irruptions into the territory of Georgia, carrying off every thing valuable, together with the inhabitants, wherever they could lay hold of them; upon their return to *Akeska*, they divided the booty: afterwards they brought the slaves they knew to be most fit for the
Seraglio

Seraglio to Constantinople, and the rest they sold at *Zozerum*, from whence they were dispersed throughout the Turkish empire. It is now some years since Prince Heraclius has not only refused the infamous tribute of human flesh which Georgia formerly paid every year to the Porte, but put a stop to the irruptions of the Turkish bandittis, having killed a great number, and pursued the rest as far as the frontiers of Turkey. At present, therefore, Georgian slaves are scarce, and very dear, and the utmost attention is scarcely sufficient to keep up the usual number of pages.

When one of these Christian children is first admitted for the service of the Seraglio, he is put under the direction of the chief of the white Eunuchs, who places him either in the great or in the little school or chamber. In the great chamber there are commonly 600, and in the little 300. They are brought up under a very severe discipline, and instructed in politeness and modesty. Their first study is the Mahometan religion, and the Arabian and Persian languages, in order to learn them to speak the Turkish more properly, as it is spoken in the Seraglio. They clothe them very neatly with good cloth, and diet them very temperately. They lie in large chambers, and have separate beds, placed in rows; between every third or fourth bed, there lies a white Eunuch

Eunuch for their guard ; these Eunuchs watch them very diligently, to preserve them from unnatural vices, which, nevertheless, reign in the Seraglio. When these youths arrive at an age sufficient to enable them to bear the fatigues of strong bodily exercise, they spare no pains to render them robust, active, and valiant. They exercise them likewise in the mechanic and liberal arts.

From these chambers or schools they take the bravest, and most capable, to employ them about the person of the Grand Signor : afterwards, according to their capacities, they distribute the rest, either in the service of the treasury of the Seraglio, or in the repository for the drugs, cordials, and rare elixirs, which are carefully preserved for the use of the Grand Signor and his women. From the service of the treasury and of this repository are taken those who are esteemed the most worthy to be promoted to more important charges of the Seraglio. In virtue of their employments, they are admitted to the presence chamber, and to the private apartments of the Seraglio, so that they can see and speak to the Grand Signor almost at any time. The following are the officers who enjoy this great privilege. The *Seliktar-Agha*, *Kiodar-Agha*, *Rekabdar-Agha*, *Imbrickdar-Agha*, *Dulbendar-Agha*, *Schemnegi-Agha*, *Chienusfar-Agha*, *Chesnegar-Agha*, *Zangarci-Bashaw*,
Ternachi-

Ternachi-Bashaw, *Barber-Bashaw*, *Musselagi-Bashaw*, *Teschheragi-Bashaw*, *Doganci-Bashaw*, and the *Amamci-Bashaw*.

According to the order in which we have placed the Turkish names, we shall explain the duties of each. The first, *Seliktar-Agha*, or sword-bearer, carries the Grand Signor's scimitar. The *Kiodar-Agha* carries his cloak. The *Rekabdar-Agha* holds the stirrup when the Grand Signor mounts his horse. The *Imbrickdar-Agha* carries the vase of water in the retinue of the monarch. The *Dulbendar-Agha* dresses and bears the state turban. The *Shumnegi-Agha* carries the stool which serves the monarch to mount, and to dismount from his horse. The *Chienussar-Agha* has the care of his linen. The *Chesnegar-Agha* tastes all the provisions at the repasts of the sovereign. The *Zangarci-Bashaw* is superintendant of the dogs that are kept for the amusement of the monarch. The *Ternachi-Bashaw* cuts the Grand Signor's nails. The *Barber-Bashaw* is the royal barber. The *Musselagi-Bashaw* is the accomptant of the privy purse. The *Teschheragi-Bashaw* is the first secretary. The *Doganci-Bashaw* is the grand falconer. The *Amamci-Bashaw* has the superintendence of the baths of the Seraglio. Except the two last, who are for their lives destined for the falcons, and for the baths, all the others may

may aspire to the most considerable employments of the empire. Of these, there are nine, whose office it is to receive all the petitions that are addressed to the monarch; and they are the most likely to be promoted to offices of great consequence in the state, and thereby to leave the Seraglio for life. The others are often employed in expeditions to the *Bashaws* of provinces, or to the princes who pay tribute to the Porte, and on these occasions they receive considerable presents; for they are not ignorant that such is the will of the Grand Signor, in dispatching them on these embassies. In the room of him who quits the Seraglio entirely, another is appointed from the body of the pages. Such is the order of rotation to the offices of the Seraglio, and the gradations of services through which a man must pass before he quits it; so that it is very rarely that any officer leaves the palace before the age of forty years; at a time of life when he may be supposed most capable of conducting properly the weighty affairs with which he is entrusted. Most commonly, on coming out of the Seraglio, they are raised to the dignity of *Bashaws*, or *Aghas* of the *Janissaries*, or generals of the cavalry, and sometimes they are instantly appointed *Grand Vizirs*. It is a curious thing to see them take leave of their protectors and friends in the Se-

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raglio,

raglio, when they quit it: we may safely assert, that the ceremonies which they use upon these occasions demonstrate a very refined taste, and nothing more is wanting to convince us that the Turks are a very polite people.

*Of the Method of instructing the Youth of
the Seraglio in the Sciences.*

CONTRARY to all other civilized nations, the Turks do not set much value upon the sciences: they always prefer valiant men to men of learning, on occasions of public promotion; yet, notwithstanding their slight opinion of the sciences, they cultivate some branches of education in their schools. They teach the youth of the Seraglio to read and write: afterwards they make them apply to the study of the Arabic tongue; for all the books of religion, and all the laws of the Empire being written in that language, the knowledge of it is essential to the science of religion and civil government. It is not till after they have perfectly learnt the Arabic, that they are taught the Persian tongue, which being melodious and sprightly, corrects the harshness of the Turkish language. They make them learn arithmetic, and by reading Persian histories and novels, replete with gallantry,

lantry, and with lively animated expressions, the youth acquire a gay, sprightly turn of mind. Besides these studies, some apply themselves to learning the Alcoran by heart; others translate valuable books from the Arabic and Persian into the Turkish tongue, on which translations each youth makes his remarks and annotations, for the instruction of the ignorant; many apply themselves to the Persian or Arabic poetry, and succeed admirably well. The study of musick occupies likewise a good part of the time allotted for the instruction of these young men: undoubtedly the Turkish musick is barbarous with respect to the terrible noise it makes; but it is also certain that it has its softness and harmony, which may be very well relished. Except the sciences before mentioned, and a slight knowledge of medicine and astronomy, the Turks in general are very ignorant.

Of the Mutes and Dwarfs of the Seraglio.

THAT nothing may be wanting to the ostentation and splendour of the Ottoman Emperors, they also maintain a number of mutes and dwarfs in the Seraglio. Men of this description, who, in other courts, serve only to amuse the prince, at the

Turkish court are employed not only for the amusement of the monarch, but to instruct the pages in an art that is not in use in other countries. This art consists in expressing and making themselves understood by signs, and this is done from respect to the Grand Signor, that he may not be disturbed by the sound of their voices. There are in the Seraglio 140 men, who are born deaf, and are consequently mutes, who cannot express themselves but by signs. At night, they lie in the great chamber of the pages, and in the day are in their schools; they succeed to make them comprehend very long discourses on different subjects, in this manner. Two or three of the oldest of these mutes are admitted to the chamber of the Sultan for his amusement. The dwarfs are employed in the same manner as the mutes. If a dwarf happens to be a mute, he is much esteemed; and if likewise a eunuch, they esteem him as a great prodigy, and no pains or expence is spared to procure such a rarity.

Of the Apartments of the Women, their Education, &c.

ALL the women that are in the Seraglio are for the service of the Grand Signor. No person whatsoever is permitted to introduce

duce themselves into the first gate that encompasses the *Harem*, that is to say, the apartment in which the women are shut up. It is situated in a very remote part of the inclosure of the Seraglio, and it looks upon the sea of Marmora. No person can possibly see these women, except the Sultan, and the eunuchs. When any one of them goes out of the Seraglio, to make an excursion into the country with the Grand Signor, the journey is performed either in a boat, or in a carriage closely shut up; and a kind of covered way is made with linen curtains from the door of their apartment to the place of embarking, or getting into the carriage. All these women have the same origin as the pages, and the same means which they employ to procure the boy slaves are likewise put in practice to supply the Harem with women: the handsomest, and those who give hopes of being such, are brought to the Seraglio, and they must all be virgins. They are divided like the pages into two chambers, and their manual employment consists in learning to sew, and to embroider. But with respect to the cultivation of the mind, they are only taught music, dancing, and gestures, and other things, which modesty forbids me to mention; it is by these allurements that they endeavour to merit the inclination of the Grand Signor. The

number of women in the Harem depends on the taste of the reigning monarch. Sultan Selim had nearly 2000; Sultan Machmut had but 300; and the present Sultan has pretty near 1600. The two chambers have windows, but they only look upon the gardens of the Seraglio, where no body can pass. Amongst so great a number, there is not one servant: for they are obliged to wait upon one another by order of rotation, the last that is entered serves her who entered before her, and herself: so that the first who entered is served without serving; and the last serves without being served. They all sleep in separate beds, and between every fifth there is a preceptress, who minutely inspects their conduct. Their chief governess is called *Katon Kiaja*, that is to say, the governess of the noble young ladies. When there is a Sultane's Mother, she forms her court from their chamber, having the liberty to take as many young ladies as she pleases, and such as she likes best.

The Grand Signor very often permits the women to walk in the gardens of the Seraglio. Upon such occasions they order all people to retire, and on every side there is a guard of black eunuchs, with sabres in their hands, while others go their rounds in order to hinder any person from seeing them. If
unfortunately

unfortunately any one is found in the garden, even through ignorance or inadvertence, he is undoubtedly killed, and his head brought to the feet of the Grand Signor, who gives a great reward to the guard for their vigilance. Sometimes the Grand Signor passes into the gardens to amuse himself, when the women are there; and it is then that they make use of their utmost efforts, by dancing, singing, seducing gestures, and amorous blandishments, to ensnare the affections of the monarch.

It is commonly believed that the Grand Signor may take to his bed all the women of his Seraglio he has an inclination for, and when he pleases, but this is a vulgar error; it was the custom in former times, but the excessive expence in presents and bounties to the women who were so favoured by the Grand Signors, determined them to institute regulations that have been observed by all the succeeding monarchs, by which the number, time, and etiquette of cohabiting with them is determined. It is very true, that at present, if the Monarch pleases, he can break through all these rules, but he carefully avoids it, especially as it may likewise cost the lives of the girls who give particular pleasure to the prince. In the time of Sultan Achmet they caused

more than 150 women to be poisoned, who by their allurements had enticed the Grand Signor, at an improper season, to be connected with them. It is not permitted that the Monarch should take a virgin to his bed except during the solemn festivals, and on occasion of some extraordinary rejoicings, or the arrival of some good news. Upon such occasions, if the Sultan chooses a new companion to his bed, he enters into the apartment of the women, who are ranged in files by the governesses, to whom he speaks, and intimates the person he likes best: the ceremony of the handkerchief, which the Grand Signor is said to throw to the girl that he elects, is an idle tale, without any foundation. As soon as the Grand Signor has chosen the girl that he has destined to be partner of his bed, all the others follow her to the bath, washing and perfuming her, and dressing her superbly, conduct her singing, dancing, and rejoicing to the bed-chamber of the Grand Signor, who is generally, on such an occasion, already in bed. Scarcely has the new elected favourite entered the chamber, introduced by the Grand Eunuch who is upon guard, than she kneels down, and when the Sultan calls her, she creeps into bed to him at the foot of the bed, if the Sultan does not order her by especial grace to approach by the side: after
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a certain time, upon a signal given by the Sultan, the governess of the girls, with all her suite, enter the apartment, and take her back again, conducting her with the same ceremony to the women's apartments; and if by good fortune she becomes pregnant, and is delivered of a boy, she is called *Asaki Sultaneſs*, that is to say, Sultaneſs mother; for the first son, she has the honour to be crowned, and she has the liberty of forming her court, as before mentioned. Eunuchs are also assigned for her guard, and for her particular service. No other ladies, though delivered of boys, are either crowned, or maintained with such costly distinction as the first: however, they have their service apart, and handsome appointments. After the death of the Sultan, the mothers of the male children are shut up in the Old Seraglio, from whence they can never come out any more, unless any of their sons ascend the throne.

The Old Seraglio was the palace of Constantine the Great; it is situated nearly in the centre of Constantinople; they there confine these Sultanas, and also the sick women of the new Seraglio. Those who are brought-to-bed of girls, after the death of the Sultan, may marry, and never fail an opportunity of allying themselves to some of the principal personages of the empire, who

who espouse them very willingly, not only for their riches, but also for the connections and patronages which such women always have in the Seraglio.

All the women who have bedded with the deceased monarch, but have not been fruitful, are shut up for life in the old Seraglio; all the other girls, that he has not touched, remain in their apartments for the new monarch.

It is proper to observe, before we finish this chapter of the Seraglio, that the abominable vices against nature reign there to excess, not only amongst the pages, but likewise amongst the girls. The violent passions of the pages, and their shameful amours with those placed about the person of the monarch, would sometimes occasion commotions that might lead to very dangerous consequences, if fire and sword were not employed to restore tranquility. But notwithstanding the utmost vigilance of the eunuchs and governors, they cannot eradicate this unnatural vice. But what can be expected, when it is well known that the Sultans themselves have been almost all of them guilty of the same crime. Sultan AMURATH was so passionately amorous of a young Armenian, that he made him his sword-bearer. MAHOMET IV. loved a young Greek so publicly, that all the court

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spoke

spoke of it without constraint; he declared him with great ceremony his chief favourite: and he was the despot of the empire. We could produce examples more modern, and very recent, but those which have been already mentioned are sufficient to prove that the contagion is very deeply rooted, and very ancient; and that it never can be extirpated. For we may with great truth assert, that this crime is predominant among all the Mahometans, without distinction of persons.

The most infamous lasciviousness is likewise common in the chambers of the girls. Nor is it at all astonishing that handsome girls, well fed, undergoing neither fatigue nor vexation; girls that have nothing to do but to prepare themselves for sensual pleasures, and who think of nothing but Venus and her son, should give way to unnatural lasciviousness, for want of the proper means of gratifying their amorous inclinations. Notwithstanding the consciousness of the fatal doom that awaits them, if they are discovered, the violence of their passions makes them rush precipitately upon their ruin. Alas! how many of these unhappy girls are thrown, tied together in guilty couples, into the sea, from that part of the Seraglio which faces *Kadi-Roa* (Calcedonia.) In the reign of Sultan Mustapha
III.

III. some hundreds were the victims of their incontinence; and not a year passes, at present, though the governesses use the utmost vigilance to keep them in order, without some such sacrifices, so shocking to humanity, that if we did not draw a veil over the subject, the minuter descriptions we are able to give would offend the eyes of chastity, and too deeply affect the sympathising hearts of well disposed readers.

CHAPTER X.

*Of the Administration of Government
throughout the Ottoman Empire.*

IN speaking of the administrators of the Turkish government, I would wish it to be understood, that I mean all persons, of whatever rank, who have any share in the management of public affairs.

The first person in rank next to the Sultan is the Grand Vizir, or prime minister: his power is unlimited, and his station the highest in the empire. The Turks call him *Vizir-Azemt*, which signifies chief of the council, or vicar of the empire. The seal upon which is engraved the name of the Great Seal is in his custody, and he always wears it in a little purse suspended about his neck. In consequence of this trust he partakes of the sovereign authority, for by means of the impression of this seal, all the orders he issues, and which are dependant only on his will and pleasure, are instantly executed.

This office was instituted by Sultan *Amurath* II. To reward one of his generals, who had conquered *Adrianople*, he deputed to him

him the sovereign authority as to the executive part of government, and from that time it has been handed down to our day, but with some revolutions which shall be noticed in their proper place. The Grand Vizir's court, and his suite, are very numerous in officers and servants; more than a thousand persons attend him when he goes to the Divan; he is always a Bashaw of three Tails; the income he draws from the royal treasury is very moderate, the salary being only 20,000 Turkish piastras; but from other resources he amasses immense riches: every Bashaw of the empire, upon his first appointment to his government, is obliged to pay the Vizir a considerable sum; and that the government of a rich province may not be exchanged for one of less consequence, the Bashaws of the former make him annual presents; for the Vizir has always some political pretext for frequent changes of the governors of provinces. When a Bashaw of three Tails dies, his effects are transported to the Seraglio, and thrown into the private treasury of the Grand Signor, but they first pass through the hands of the Vizir, who generally takes care to appropriate a considerable part to himself. In fine, all persons who have any business to transact with the Porte cannot dispense with the established custom of making some valuable present to this officer: even the
ambassadors

ambassadors of the European potentates never go empty handed to their first audience.

They reckon likewise that there are 12,000 common prostitutes at Constantinople, who pay a ducat of gold weekly, for liberty to pursue their infamous commerce, and this tribute is divided between the Grand Vizir, the *Bostangi-Bashaw*, and the Agha of the Janissaries. All the public houses of *Galata*, *Pera*, and the banks of the canal of the Black Sea pay almost as much as the common women, and this impost belongs solely to the Vizir. Besides these known means of adding to his yearly income, he has several private methods of extorting money from the subjects, so that it is impossible to form an exact computation of his revenues, because they depend so much upon the disposition of the person who holds this high office.

Darandali-Haggi-Mahmet Bashaw, who was Grand Vizir about four years since, only for the short space of nineteen months, amassed within that time six millions of Turkish piastras, besides jewels, rich stuffs, and other valuable effects, the consequence of which was, that his immense riches were seized by the Sultan, who never suffers his Vizir to be guilty of great extortions with any other view but that he may confiscate the plunder all at once, under the colour of public

public justice. Under the present Sovereign the custom amongst the Turks of putting people to death because they were too rich is laid aside, so that a Grand Vizir who gives up his treasures quietly is only dismissed, or perhaps banished to some island of the Archipelago.

The authority and powers of the Grand Vizir, under the present government, are not so extensive as in former reigns, the Chiefs of the black Eunuchs having gained the ascendant owing to the frequent opportunities they have of access to the Grand Signor, who passes much of his time in his *Harem*. Neither will he permit the Vizirs, as formerly, to put persons of rank to death without his orders, for he is a very humane prince. In the reigns of his predecessors, the *Grand Vizirs* beheaded the Bashaws of provinces, and sometimes even the favourites of their monarchs without their knowledge. Another loss that the Vizirs have suffered is, the privilege of opening all letters from the generals of armies, and the governors of garrison towns, upon every occasion, only imparting to the Sultans so much of the contents as they thought proper, by which means they had the entire direction of these officers; but the present Sultan has abolished this dangerous custom, and obliges them to send all letters upon public affairs to the Seraglio, where they are examined by the
Kisler-

Kisler-Agha, and the Grand Vizir is now as ignorant of the contents as the Sultans were formerly, so that he only receives implicit orders to answer them in such and such a manner, without knowing any thing further. This diminution of the power of the Vizirs commenced in the reign of Sultan Mustapha, and has been firmly established by the present monarch.

The Vizir still retains the right of appeal to him from all the other tribunals of justice; and for this purpose he comes to the *Divan* twice a week, attended by all his own officers, and by those belonging to the other tribunals: he likewise holds a *Divan*, and administers justice, at his own house; in the general *Divans*, where he is present, no magistrate or judge is allowed to sit down, except the *Cadilascirs* of *Romelia* and *Natolia*. These two have a power to pass their own sentences, in presence of the Vizir, but he has likewise a power to annul them as soon as passed. All petitions presented to the Grand Signor must be given to the Vizir, but those which complain of his administration are presented to the Sultan, as he goes to or comes from the Mosque; the method is, for the petitioner to place his petition upon his head, and to raise himself as much above the crowd as possible, so that the monarch may see him, who immediately sends an officer to take it and bring it to him.

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The *Spahis* and *Janissaries* cannot be punished by the Grand Vizir, unless their commanders in chief give their consent; a revolt would be the consequence of a contrary proceeding. The *Vizir* always has a *Kiaga*, that is to say, a *Vicar* or lieutenant, which is a very important post, and must be filled by a person of great capacity and experience, who is able to give the best advice to his principal. When the *Vizir* gives audience to ambassadors and foreign ministers, he is seated upon a corner of the imperial sofa alone; at his right hand stands the *Reis-Effendi*, that is, the principal secretary of state, and on his left the *Kiaga*; the foreign minister is seated opposite the *Vizir*, upon a stool.

Sometimes the *Vizir* gives audience to the foreign ministers at the Arsenal, or at one of the Sultan's country palaces, in which cases, neither *Kiaga*, nor *Reis-Effendi* are present; and there is less ceremony, but more business is transacted.

When the Grand *Vizir* makes a campaign all the records of the Chancery, and all the archives dependant upon it are transported with him, and make part of his baggage: this strange custom is still persisted in, notwithstanding the experience they have had of its inconvenience, by the loss of all their writings, when they were obliged to raise the siege of Vienna, and to retreat with
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the utmost precipitation. During the absence of the Grand Vizir with the army, a substitute is appointed at Constantinople, whose authority, however, is very inconsiderable, for, as the public registers are in the Vizir's camp, he cannot decide any important cause without sending to consult him upon precedents. This substitute is called the *Kaimacan*, and his administration is only provisional, for the moment the Vizir returns it, ceases, and the persons who have held the office are strictly forbidden to mention publicly that they have been *Kaimacans*, or to talk of the affairs of their administration. If in time of war, while the Vizir is at a distance, the Sultan thinks proper to leave Constantinople, and reside in any other place, two *Kaimacans* are appointed, one to attend on his person, and the other to remain at Constantinople; in which case there are likewise two separate administrations; this event happened when Sultan *Mahomet IV.* fixed his residence at *Salonica*, during the war of *Candia*.

Of the Vizirs of the Bench—Of the Desterdar—Of the Reis-Effendi—Of the Nissangi—and of the Teskeregi.

THERE were formerly six Vizirs, besides the Grand Vizir, and they were called Vizirs

of the Bench; they made a part of the cabinet council, and spoke their sentiments freely, without being under any dread of opposing the Grand Vizir. In the reign of Sultan *Achmet* III. his Grand Vizir, Ibrahim Bashaw, suppressed them under pretext of œconomy, but in reality, that he might not be subject to their controul; and the better to silence the pretensions of those who were then in possession of those dignities, he gave them lucrative employments at a distance from the capital, which indemnified them for the loss of power; but a revival of their office has been frequently in agitation, which circumstance made it necessary to mention them.

The *Defterdar* is the High Treasurer of the empire, an office totally distinct from that of Treasurer of the Seraglio. The *Defterdar* collects all the revenues of the empire, by his proper officers, of whom he has a numerous train, and he is obliged to supply all the demands of the state, as well in time of war as in time of peace; his utmost attention, therefore, is directed to the improvement of the revenues, and the diminution of the expences of the empire. Upon all public occasions, he takes place of the Grand Chancellor, and in the Divan he is seated opposite the *Nissangi*. His usual residence, and his office for transacting business, are in apartments adjoining to the Divan.

Divan. When the High Treasurer is a bold enterprising man, he is capable of doing much mischief throughout the whole empire, and if he is dishonest, the consequences are severely felt by the people. In the year 1750, a *Defterdar*, who was a native of Georgia, and had risen to the employment from being a slave, fled from Constantinople, attended only by two domestics and one of his women: the treasures he took with him consisted of 28,000 purses, each purse containing 300 Turkish piastrs, and he was never heard of more.

The *Reis-Effendi* has a double employment, being both Secretary of State and Chancellor of the empire. All the affairs of foreign princes pass through his hands. His employments are the most lucrative of any in the state, except the Grand Vizir's. He issues and forwards all diplomas for the investiture of lands, governments of provinces, and other public offices throughout the empire. No ship, of any nation whatever, can leave the port of Constantinople without his permission in writing, which by the Tariff costs five piastrs. This revenue alone is very considerable, owing to the prodigious population of the city, and the great trade it carries on with all the nations of Asia, Africa, and Europe, so that vessels are continually going out, and others entering the harbour. The

perquisites of the Chancery are likewise immense, arising from the business he transacts with all the provinces of the empire, so that if the *Reis-Effendi* is a covetous man, he may amass astonishing treasures even with a fair character, but if he is dishonest, he has a thousand ways of adding to his lawful emoluments by extortions. But, notwithstanding the great influence and authority of his employments, they do not entitle him to a place in the Divan, nor in the cabinet council, unless the business before them concerns his departments.

The *Nissangi* is commonly understood to be the keeper of the great seal, though, in fact, it is always in the possession of the Grand Vizir; but the *Nissangi* writes with his own hand the cypher containing the name of the reigning monarch, which must be put to every order or grant from the Sultan, without which it is null and void. The dispatches and other public papers of such an extensive empire must be almost numberless, and the *Tura* or cypher is taxed according to the importance of the papers; those of the least consequence pay seven piastrès. He attends at the royal Divan, and his place is on a collateral bench, at the right hand of the Grand Vizir.

The *Teskeregi* is a kind of Vice-Chancellor, an office of great importance. He has all the registers of the Chancery, and
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all writings belonging to the office in his custody; and it is his duty to take care that all firmans, or royal mandates, are well written, and according to rule. He is, therefore, responsible to the *Reis-Effendi* for the diligence, fidelity, and dispatch of his subaltern officers, who are very numerous, and are constantly employed in the offices belonging to the Chancery. The greatest secrets of state, and the most private conferences are imparted to him; he is even called upon occasionally, to give his opinion on weighty affairs, though not obliged to it by his office, and his advice is often followed. He commonly succeeds the *Reis-Effendi*, when a vacancy happens either by death, or the removal of that officer. His income depends in a great measure upon the *Reis-Effendi*, and is more or less, according to the business transacted in the Chancery.

CHAPTER XI.

Of the Government of the Provinces of the Empire.

THE governors of the provinces belonging to the Ottoman empire are divided into three classes. The *Beglier-beys*; the *Bashaw-beys*; and the *Sangiacks*. Their rank is distinguished by the number of horses tails that are borne before them as marks of honour, in the nature of standards or ensigns.

The *Beglier-beys* have three; the *Bashaw-beys* two; and the *Sangiacks* only one. It is a vulgar error to say, or write, Bashaw of three Tails; for that dignity belongs only to the *Beglier-beys*, who are Princes of Princes, and far superior to Bashaws. This is a very necessary explanation, to avoid confusion in treating of Turkish affairs. The horses tails are as much a mark of true honour as any order, civil or military, instituted by any of the sovereigns of Christian nations; but the account of its origin is but little known, and this is the reason that some modern writers have turned it
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into ridicule, while others have written very ignorantly upon this interesting subject. I shall first describe the standard, and then give a faithful narrative of the institution.

It consists of a long substantial pole, on the summit of which is fixed a leaden ball, double gilt, to which are fastened a number of horses tails, denoting the rank of the governor, and it is adorned with banners, which descend a considerable length from the ball, and float in the air.

It is as ancient as the time of *Abubeker*, who having lost a battle in Syria, was abandoned by his troops, who fled on all sides, when one of his officers, whose presence of mind was equal to his valour, hit upon an expedient to rally the dispersed forces. For this purpose he took a long pole, and having nothing proper to fasten on it, as a signal to be seen at a distance, he cut off his horse's tail, and having fastened it on the top of the pole, he kept waving it in the air; at sight of this signal, which the Mahometans considered as a token of some favourable turn in the affairs of their General, they made the best of their way to the standard, recovered the shock of their late defeat, attacked the enemy with great fury, and gained a decisive victory: the horse's tail was highly honoured in consequence of this successful stratagem of war,
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and from that time was respected as the most honourable ensign in the Ottoman armies. The tail was given to every commander of any considerable body of troops, and soldiers were usually enlisted under this standard: in process of time, custom converted it into a mark of dignity, but, in order to distinguish the different ranks of commanders, they varied the number of tails; and this difference at present denotes the rank and authority of the governors of provinces.

There are two kinds of *Beglier-beys*. Those of the first order are called *Cajel-Beglier-beys*, whose revenues arise from lordships, and from all the lands in general within the districts of their governments. The second are called *Saliani-Beglier-beys*, whose salaries are paid from the Sultan's treasury, under the direction of the *Defterdar*, on whom they are greatly dependant.

Next to the Grand Vizir, the *Beglier-beys* are the most respectable personages in the empire, and have the greatest authority. Their governments are always either kingdoms, or extensive provinces; and they have several *Basbarw-beys* and *Sangiachs*, besides a prodigious number of inferior officers, subject to their will and pleasure. The wealth of the *Beglier-beys* is immense.

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Osman, *Beglier-bey* of Damascus, not many years deceased, left in his treasury *twelve* millions of piaſtres in ſpecie, beſides a great quantity of rich jewels ; and he likewiſe died poſſeſſed of very valuable landed property ; yet Damascus is not reckoned one of the beſt governments. According to the laws of the empire, all his effects ſhould have been conſiſcated, and tranſported to the imperial treasury at Conſtantinople, but his eldeſt ſon, who was Baſhaw of *Sayda* in *Syria*, purchaſed from the Sultan himſelf the inheritance of his father, for 10,000 purſes, with this expreſs condition, that the Grand Signor ſhould give him a third tail, and appoint him *Beglier-bey* of Damascus. The contract was ratified, becauſe the monarch knew that he could not obtain better terms at that time by compulſion ; but after the peace was firmly eſtabliſhed with the Ruſſians, the Porte proſecuted him with ſuch violence, that he was obliged to keep a ſtanding army for his defence ; however, in the end, his government was taken from him, and his treaſures ſeized ; but out of regard to the memory of his father, who was highly eſteemed at Conſtantinople, the inferior government of Orfa, in Meſopotamia, was beſtowed upon him ; but this unfortunate man always neglecting to pay the cuſtomary tribute to the Grand Signor, and

the usual douceurs to the Vizir, was shut up in the fortrefs of *Siras Sebastus*, and his three tails were taken from him ; after some time he was released, and I saw him at *Aleppo* very poor, and supported by his younger brother, who had been a Bashaw, but had abdicated his government, and lived as a private man in that city. The means made use of by these governors of provinces to amass riches are the most cruel and oppressive, but the Porte connives at them for reasons of state, which shall be noticed under the head of Turkish politics. We shall now give an exact list of the number of *Beglier-bey*s, and of their respective stated salaries, as registered in the office of the *Defterdar*. Each *Beglier-bey*, in time of war, is obliged to furnish soldiers for the army in proportion to the stated revenues of his government, and the ratio is, one man for every five aspres and a half : he is also obliged to find them subsistence. By attending, then, to the number of *Beglier-bey*s, and the amount of their revenues, we may easily compute what forces the Ottoman government can levy upon any emergency.

Beglier-

*Beglier-beys, or Princes with three Tails,
in ASIA.*

	Sangiachs.	Aspres.	
		Revenue	
I in Natolia, who has under his command	14	1,000,000	
I in Caramania	7	660,000	
I in Mesopotamia	19	1,200,000	
I at Damascus	10	1,000,000	
I in Armenia	6	900,000	
I at Erzerum	14	1,200,000	
I in Media	14	1,132,000	
I at Aydin	9	923,000	
I at Aleppo	9	1,000,000	
I at Zitta	4	630,000	
I at Tripoly in Syria	4	800,000	
I at Trebifonde	6	82,000	
I at Karfe	6	82,000	
I at Mossul	5	630,000	
I at Orfa	7	880,000	
		Gold ducats.	
I at Grand Cairo	16	6,000	
I at Bagdat	22	15,000	
I at Bassora	4	3,000	

Bassora and Bagdat are now united under one government; for every ducat which is paid them by the Sultan, they must furnish a soldier.

Thus, we find that in Asia there are 18 *Beglier-beys*, or Princes of three Tails, reckoning

reckoning Bagdat and Bassora separate, which we do on account of the separate contribution for the revenue of each. The *Bashaws with two Tails*, and *Sangiachs*, amount to 176. It now remains to give an account of those of Romelia, who all receive their revenues from the lands.

	Sangiachs.	Aspres.
I at Soffia, having under him	24	1,100,000
I at Bosna	8	1,080,000
I Capitan Bashaw, or Lord High Admiral of the Empire	13	885,000
I at Belgrade	6	800,000
I in the Morea	13	900,000
I at Bender	3	800,000
I at Kotsi	4	700,000
I at Candia	11	900,000
I at Canea	5	65,000
I at Rettina	4	600,000
I at Silistria	7	700,000
I at Zidin	6	700,000
I at Negropont	2	500,000
I at Lepanto	5	450,000

14 111 in Europe.

18 176 in Asia.

32 287 in the Empire.

Each of these principal governments has its *Musti*, *Caddi*, *Reis-Effendi*, *Defterdar*,
Agha

Agha of the Janissaries, and *Spathilar-Aghasi*. The *Agha* of the Janissaries is commander in chief of that corps; and the *Spathilar-Aghasi* is the commander of the provincial troops, in each province.

When they are in march against the enemy, or to incamp, the *Beglier-beys* of *Natolia*, *Bagdat*, *Grand Cairo*, and *Romelia* have the precedence of all others, and they give it to each other according to the antiquity of their respective governments, computing from the time that they were conquered by the Mussulmen.

It would be tedious and useless to give a list of the inferior governments which depend on those already named, and though they have their *Mufti*, *Caddi*, &c. yet they are all appointed by their governors, and not by the Grand Signor, as in the chief provinces. However, some of these dependant governments have sometimes made their principals, and even the Grand Signor himself, tremble by their insurrections; particularly those of *Beylan* and *Pajas* in the vicinity of *Alexandretta*, and of *Cogni* in *Natolia*.

Amongst the *Beglier-beys* of Asia I have placed that of *Grand Cairo*, in order to give him his rank and employment; but as Egypt, in fact, is at present only nominally dependant on the Grand Signor, I think it necessary, in order to avoid incoherence, to add a separate chapter on the government of Grand Cairo.

CHAPTER XII.

Of the Bashaw and Government of Grand Cairo.

IT is well known that Egypt was governed by the *Malamucs*, a warlike and superstitious people, when Sultan Selim made the conquest of it. The Ottoman Porte has always appointed for the government of this province, a Bashaw invested with the imperial authority, enabling him to exercise sovereign power over it. They had obtained, through the clemency of the conqueror, the privilege to be governed according to the laws of the country. But at present the case is totally reversed; for the Bashaw who comes from Constantinople is like a statue, without daring to do or say any thing. Cairo is the capital of Egypt, and it is in this city that the Bashaw makes his residence. He sometimes enters the council of state, but at others he has not permission. There are twenty-nine Beys who compose the Divan or council of state. They assemble on fixed days, to decide upon military affairs, and chiefly upon œconomy, but as every one is intent on promoting the prosperity of his own particular district; this

this accounts for the Bashaw's having lost all power in these assemblies.

The militia of the country amounts to 40,000, who serve for garrisoning the country only: in case of war, the Grand Signor can only dispose of 3000, the rest never quit it for the service of the Porte. It is a very populous and exceeding fertile country, and abounds with every necessary and convenience of life; the happy effects of the overflowing of the Nile, of the influence of the climate, and of the extensive commerce carried on by the natives, and by strangers of all nations. That the country is very rich may be deduced from the immense annual taxes that the people pay without murmuring. The maintenance of 40,000 men, the tribute which they pay to Constantinople, the salaries of the innumerable magistrates in Egypt, besides many other considerable sums, extorted by the violence of power, certainly prove the great opulence of its inhabitants. The government, according to the constitution of the country, is mixed, but the great power and wealth of the Beys has prevailed against the Grand Signor, who retains nothing more in Egypt than the shadow of supremacy. The twenty-nine Beys of Cairo may well be compared to sovereign princes: their court, their suite, their power, the incredible number of slaves every one of

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of them possesses, all denote him a powerful prince. The famous *Amurat Bey* had 28,000 slaves; the celebrated *Haly Bey*, who lately, in the time of the Russian war in the Archipelago, took up arms against the country, and against the Grand Signor, had 24,000 slaves. One may easily conceive that all these Beys are very unwilling to know any thing of the Ottoman Emperor, or of his Bashaw, whom he sends to Cairo. But the worst of all is, that they are almost always at war against each other, which has rendered the country almost uninhabitable. The force of the strongest crushing the next in power, and the latter doing the same to those who are their inferiors; in fine, it is the most miserable of any country in the east to reside in. All is disorder and confusion; no justice nor equity. The French merchants were obliged to retire from it, and establish themselves at *Alexandria*, on account of the ill-treatment which they received. It is true, that at *Alexandria* there are almost the same vexations; but, owing to its situation on the sea-coast, the Alexandrians are a little more tractable, because they know that the King of France can send ships of war to protect his subjects and their commerce. The Franciscan Fathers Recolets, who were established at Cairo, with the permission of the Porte, and of the government of that city, were obliged to
pay

pay to *Haly Bey* 80,000 gold ducats, for having said mass publicly on Christmas eve. Notwithstanding the Porte treats them more as powerful allies than as subjects, they refuse very often to pay the tribute, though of late years reduced to a very moderate sum. The weakness of the Ottomans will, in a very little time, lose them Egypt, and many other countries.

CHAPTER XIII.

Of the Government of Wallachia.

THE ancient *Dace*, which always had the highest reputation, for the courage and valour of its people, consisted of the three provinces of *Transylvania*, *Moldavia*, and *Wallachia*. All these three provinces were over-run by the *Germans*, *Polonese*, and *Turks*, and not being able to hold out against such powerful neighbouring enemies, they were forced to buy the protection of the Ottoman Porte, by means of an annual tribute. *Transylvania*, from the advantage of its situation, upon the frontiers of the territories of the House of Austria, settled with the Germans by an annual tribute of 6000 gold ducats. At present it is incorporated with the other hereditary domains of the German empire, and the *Transylvanians* are very happy in comparison of the inhabitants of *Moldavia* and *Wallachia*. The other two provinces remain subject at present to the Porte, which sends them governors elected by the Grand Signor from amongst the ancient Greek families residing at *Fanari*: this election, as one may easily believe, never falls upon the most worthy, but

but certainly upon him who is most liberal to the ministers of the Divan, and most prodigal in promises, which, when not executed, cause the ruin of the governor who has made them. To these governors the Porte grants the title of Vayvodes, and of Beys, and the honour of two Tails, which are carried before them, when they come out of the Divan of the Grand Vizir, after their appointment, and pass through the great street of the Divan, with a numerous and splendid retinue, on their way to the capitals of their respective principalities. Their principal occupation in their government is collecting the tribute which is paid annually to the Porte.

Wallachia formerly paid no more than sixty thousand piaftres a year. But, after the rebellion of the inhabitants of this province in 1665, against the Porte, a rebellion which was suppressed only by a bloody victory, the annual tribute was terribly augmented. We will distinguish what they pay to the sovereign, from the sums paid to the ministers of the Divan.

For the treasury of the Grand Turk. Piaft.

Signor 230,005

40,000 pounds of honey, and

36,000 pounds of wax.

For the Kiaja of the Grand

Signor, that is, to him who

holds the office of receiver of

these tributes

500

And

And a superb pellice of ermine.	Turk. Piaſt.
For the Grand Vizir	5000
And a rich pellice of ermine.	
For the Treafurer of the Grand	
Vizir	500
For the Kiſſar-Agha	2,000
Total	238,005

Theſe are the taxes upon Wallachia, that the Vayvode ſhould collect with diligence, and ſend to Conſtantinople. For this province it is a very adequate ſum, and the inhabitants would be very happy if they could enjoy tranquillity upon paying even double or treble the amount. But the extraordinary which they oblige them to pay, ſabre in hand, are exorbitant. The Vayvode always keeps a grand court, and a magnificent retinue. To obtain the government he has unavoidably contracted great debts, which he muſt draw from the province; on the ſame account, he muſt, alſo, have promiſed ſums of money to all who have the leaſt intereſt in the Divan, and they muſt be ſatiſfied: to answer all theſe obligations muſt require enormous taxes; but this is not all; in order to keep himſelf in place, by the favour of his protectors at Conſtantinople, he muſt make them annual preſents; his agent at the Porte has likewiſe a large ſalary; and he will take care to amafs

sufficient treasures apart for himself, against a removal from his government, if he is so fortunate as to leave it without losing his head; to compass all these ends the most horrible cruelties and extortions are constantly practised. The inhabitants are reduced to the utmost misery, and not being able to live any longer under such a yoke, seek for refuge in some more humane country. This humanity they experience in the territories of the House of Austria.

The former governors of Wallachia could supply all the charges of their election and investiture with less than an hundred purses: in our days, they must levy twenty times as much, such is Ottoman avarice and Greek ambition. If the governors have the good fortune to be dismissed from their employments with their lives, they have always the title of *Bey*, and their sons the same. There are several of these Beys at Constantinople, and the richest of them scarcely better than a poor man; but they possess, in the place of money, a very great share of pride and contempt.

CHAPTER. XIV.

Of the Government of Moldavia.

THE condition of Moldavia is not better than that of Wallachia. It is governed likewise by a Greek, who procures the appointment by the same means; and having the same interested views, the consequence is clear, that he must make the subjects suffer equal oppressions. When Sultan MAHOMET II. made it one of his tributary provinces, it yielded him only two thousand piaftres a year, which sum by degrees was augmented to 5000. But after it was entirely subjected to the Porte, it was obliged to bear the yoke of slavery, and it has paid of late

	Piaftres.
To the Grand Signor	160,000
40,000 pounds of honey, and as many of wax	
For the service of the Arsenal	
600 quintals of sulphur; 5,280 pounds of wax; 500 ox's hides; 500 pieces of coarse cloth for the galley slaves, and other uses of the galleys	
For the Kiaja of the Grand Signor	500
For the Treasurer	500
Total	161,000
	The

The sum paid to obtain the government, and for the investiture, cannot be ascertained; for it depends more or less upon the number and character of the candidates; and upon the honesty of the members of the Divan. If these two provinces were governed as they should be, instead of being deserted, they would be well peopled and very rich; no soil being more fertile; for at present, though the ground is almost uncultivated, yet it yields, even in those years that are not the most plentiful, 100 for one in wheat, and all other sorts of grain. There are very commodious rivers for rendering commerce easy: their lands produce various articles to carry it on to advantage, such as wine, wool, leather, honey, wax, and large and small cattle. But, alas! the rivers are no longer navigated; the country wants inhabitants; the most easy in their circumstances have not courage to cultivate the earth, because they would only labour for others. One sees tracts of land, the best, and most fertile, perhaps, in Europe, of ten leagues in extent, entirely uncultivated. We have reason to hope that these two provinces, and perhaps some others, will be soon united to the dominions of the House of Austria; then the inhabitants will be the happiest people of any in this part of the country. Such is the wish of all the Moldavians and Wallachians, who expect the hour of their transmigration with great anxiety.

Of

*Of the Tartars, and of the States of Barbary,
Allies of the Porte.*

IT is proper in this place to take notice of the nations who are allied in a particular manner with the Porte, after having spoken of the government of those provinces which are entirely subjected to it. These nations, then, are the Tartars of the Crimea, and the Cantons of Barbary. The Precopite Tartars, inhabitants of the Chersonnesus, which is now called the Crimea, or Little Tartary, between the Wolga and the Tanais, and who are likewise called Ogai Tartars, are a people dependent on the Ottoman Porte; but they rather deserve the title of allies; for there exists between them and the Porte a reciprocal convention, that if the male line of the Ottoman Emperors fail, the Khan of Crimea shall succeed to the empire; and in the same case, the Ottoman monarch should inherit the Crimea. This convention was the cause of that strict union that has always subsisted between them, and for the same reason the Tartars have suffered patiently, that their Khan should be elected by the Sultan of Turkey; who, however, could not elect any person not of the blood royal of the Khans. By an agreement of very long standing, the Grand Signor possesses

seizes the city of Caffa; and the eldest son of the Khan, in times past, was always obliged to reside at Constantinople, as an hostage of the fidelity of the Crimea: but for many years back, this second compact has not been executed on the part of the Tartars, they thinking it unjust. By the ancient stipulations between the two powers, the Khan was obliged to follow and accompany the Grand Signor with a hundred thousand men, when he takes the field in person. But if the Grand Vizir, or any other Bashaw, commands the army, the Khan of Crimea is not obliged to any thing more than to send him a body of 40,000 men, as auxiliary troops. If these troops were well disciplined soldiers, the Porte might certainly draw great advantages from them: but as the Turks know very well that the Tartars make the same havock in a friend's country as in an enemy's, and that they will not fight in battle array, they do not call for their services, except in very moderate numbers, and in cases of extreme necessity. They are convinced in the Divan, that the Tartars are more troublesome than useful to their allies.

The Grand Signor treats not despotically with them, as he does with his other subjects, and as he had in former times begun to do even with them. When he sends any order to Crimea, he does not make use of a firman,

firman, or absolute mandate, but writes letters, expressing his will and pleasure, which nevertheless have always been generally complied with.

These people, however, are not under any obligation to pay tribute, but they send very often to the Sultan, and to the Grand Vizir, presents, in horses, slaves of both sexes, and other products of their country. The present state of the Crimea is very different from what it was some years ago: for in the last war between the Ottomans and the Russians, the latter nearly conquered the whole country. It is true, that at the conclusion of the peace, every thing was restored nearly to its former state; but a short time after, the quarrels of the royal family of the Khans occasioned infractions of the treaty. Upon the death of the reigning Khan, several pretenders laid claims to the vacant throne of Crimea. A principal article of the peace was the free and absolute independence of the Crimea, and of the election of their Khans: but of the two chief candidates, one was partially supported by the Porte; of which the Russians complained as an infraction of the article of independence. The memorials of the court of Peterburgh were not listened to; upon which the Russians supported vigorously the party of the other competitor, whose name is *Sahib Gueraï*,

Guerai, and immediately sent a body of troops into the country, to his assistance. Under this mask, Russia seems to have accomplished the grand project of Peter the First. The enemies of *Guerai* were overpowered, he was elected Khan, the Mussulmen Tartars were massacred, and Russia actually reigned in the name of the prince she had protected. All the fortresses were in the power of the Russians; Caffa not excepted; the Black Sea full of Russian vessels; and all the efforts of the Turks, from that time, to drive them out of the Crimea have been ineffectual; they now foresee that their enemies have the key of Constantinople, which enables them to make the conquest of it when they please. In the end, the Empress has openly taken possession of the country, which at present is neither subject, tributary, allied, or friendly to the Ottoman Porte. The interest of Russia is so well established in the Crimea, that it is said many Tartars have been baptized by the Russian priests, and one or more of their princes has received an order of knighthood from the Empress; in short, a new war between the two empires must have taken place, if the Porte had not quietly given up all pretensions to it.

The states of Tunis, Algiers, and Tripoli in Barbary, are almost upon the same footing with the Porte as the Crimea. These barbarians

barians very often receive orders from the Porte, but they do not execute them, unless they are agreeable to the respective interests of each state. They are, however, obliged in time of war to join the Ottoman fleet with all their maritime forces. The same compact obliges the Porte to support them with all its forces against any enemy who shall attack them. They do not pay any tribute; but every three years they send to the Grand Signor presents, consisting of wild beasts, slaves, &c. and the Grand Signor commonly in return gives them some ships of war, armed and ready for sea, except being manned. These states are more justly considered as allies than as subjects.

CHAPTER X.

Of the Nations tributary to the Ottoman Empire.

THE three following nations are tributary to the Porte: the Georgians, the Mingrelians, and the Ragufans. The origin of the tribute of Georgia is very ancient. When *Solyman* the Magnificent conquered Erzerom, he made a convention with the Persians, to divide with them the tribute of the kingdom of Georgia, which includes seven provinces. It was agreed, that three should pay tribute to the Porte, and three to the King of Persia, and that by common consent they should elect a prince for the seventh, who also should have the superintendance of the other six. They elected at that time for prince, a certain low-born Asiatic, who, notwithstanding, was very punctual in the discharge of the duties of his station; but, after his death, the election of a governor of the six provinces, and prince of the seventh, occasioned great divisions and tumults throughout the whole kingdom. The Ottomans fomented them on one side, and the Persians on the other:

other: each supported the part of the provinces tributary to them; and these were the cause and origin of many wars between the two empires. In the end, when the celebrated Thomas-Kouli-Khan was victorious, the Georgians (a few inconsiderable people excepted, who inhabited the neighbourhood of *Akesca*, a Turkish city) refused any longer to pay tribute to the Porte. This district, which still paid their share of the tribute to the Porte, was situated exactly between Georgia and Mingrelia; it was barren, and covered with wood, so that it could not give any thing to the Porte, but a certain quantity of slaves. But at present all Georgia is rendered independent of the Porte, by the valour and wisdom of Prince Heraclius, its deliverer and sovereign, who resides at Tefflis; this prince has introduced the science of agriculture, is making daily improvements in the face of the country, and the manners of the inhabitants.

In the war of the Russians against the Turks, he united with Russia; and in conjunction with the Russian General Tottleben, this prince made great havock upon the Turkish territories, spreading terror into all their territories in that quarter, as far as *Erzerom*, and *Diarbekir*. It was by means of this war that Prince Heraclius gained so much credit, power, and authority: he has a particular secret treaty with Russia: those

those who amuse themselves in political speculations say that Prince Heraclius will cede Georgia entirely to Russia, on condition of being assisted in ascending the throne of Persia. The progress of the Russians in *Ghejlan*, and their power upon the Caspian Sea, make such a revolution highly probable. A short time will now bring to light the whole plan of the aspiring Empress. In the mean time, Prince Heraclius is respected and feared as a very powerful prince: it is not a long time since, that he sent his ambassador to the Porte, where he held very haughty language, yet he was well received, and sumptuously entertained, and after having done his business, he set out with a magnificent retinue, loaded with presents. Some months after, it was heard that the Bashaw of Erzerom, attempting to pass through the territories of Georgia with his army, was entirely defeated by Prince Heraclius, and the Porte did not make the least complaint against this violent measure.

The Mingrelians pay no other tribute to the Porte, but slaves for the service of the Grand Signor, and Grand Vizir. The Mingrelian women are the most esteemed of any female slaves. Nature, who has been lavish in beauty to them in a superior degree, has likewise given them wit, and a temper so insinuating, and so discreet at the same time, that they acquire the love, and add to the

P

felicity

felicity of their masters and husbands. The experience of these qualities has made them of an exorbitant value. Prince Heraclius uses his influence, as much as possible, to hinder them also from paying this tribute, being desirous to banish this stain to humanity. Both the Mingrelians and Georgians profess the Greek religion.

The Republic of *Ragusa*, the ancient *Epidaurus*, situated in Dalmatia, pays its tribute to the Porte every three years. Two deputies from their city go to Constantinople, to carry it, to whom the Republic gives the title of ambassadors; however, the Porte allows them only three piastras a day for their subsistence. They are obliged to appear in the Oriental habit, and long beards. To understand the origin of this practice, it is necessary to return to those times, when the Republic sent two deputies to meet the conqueror of Constantinople, beseeching that monarch not to disturb the tranquility of their Republic, when he should have extended his conquests to their frontiers. In order to obtain favour, they clothed themselves in the eastern manner, and let their beards grow. The monarch, seeing them so humble, promised them his protection and friendship; and immediately entered into a secret compact with them. When, therefore, Mahomet took Constantinople, the two Ragusan deputies,

deputies, who were in his train, were lodged at Fanari, among the Christians: then neither Galata nor Pera belonged to the Turks. This is the origin of the custom of their appearing to this day in the eastern habit, and being lodged at Fanari. The triennial tribute is 12,500 gold ducats, to which are added presents for the *Vizir*, *Kiaja*, *Reis-Effendi*, *Defterdar*, and other ministers of the Porte; the total value amounts to 16,000 gold ducats.

CHAPTER XVI.

Of the Revenues of the Ottomans—Their Treasuries, and the Persons who have the Administration of them.

THE spirit of boasting being common to all the Eastern nations, and especially to the Turks, who generally exaggerate respecting their national concerns, it is very difficult for strangers to obtain a just account of their treasuries, of their public œconomy, banks, and the quantity and quality of the revenues of the empire. For this reason I have undertaken to satisfy the reader upon this delicate subject, having been myself employed in the revenue department. Many authors, who have wrote upon this subject, being deceived by the Turks, have related miracles, and have made the revenues of the Ottoman empire amount to a stupendous sum. It is, therefore, absolutely necessary to reject, as false, such relations. Before, however, we speak of the quantity and quality of these revenues, it is necessary to take notice of the distinct treasuries, or banks, and of the persons who have the management of them.

All

All the revenues of the Ottoman empire are divided into two departments, one in the Seraglio, and the other in the city. The principal is called *Miri*, and the second *Kasna*. The *Miri* is the treasury of the empire, and the *Defterdar* directs it. The *Kasna* is the private bank of the Grand Signor, kept in the Seraglio, and the *Kisler-Agha*, who is always an eunuch, is the administrator. The revenues of the empire paid into the imperial treasury amount to thirty millions of Turkish piaftres, without reckoning the produce of the gold and silver mines; this income of thirty millions is drawn from various places, and different resources. In the first place, from the *Karag*, which is the tribute that the Christians and Jews pay, except the women, and those who are under the protection of the foreign ambassadors. Every male at the age of fourteen must pay this tribute: the richest pay eleven piaftres; the middle classes pay half that sum; and the poorest only a quarter. If the empire is in want of money, they force the tributaries to pay double. This exigency may arise according to the fancy of him that has the administration. When they pay only the single tax, the sum amounts to about six millions of piaftres. This tax is paid by all the Christians and Jews, born subjects of the Grand Signor, wherever dispersed,

P 3 throughout

throughout the territories of the empire. The salt pits and the fisheries produce four: the disposal of particular places under the government produces three millions certain; the public funds five: the customs eight: the three principal custom-houses are those of *Constantinople*, *Smyrna*, and *Salonica*; and if these custom-houses should ever be regulated in the manner of other countries, they would yield four times as much. The taxes that are paid on tobacco, coffee, and spices bring in three millions. Some other trifles, united together, amount to another million. Which in the total amounts to the sum we have stated. The disbursements of the imperial treasury are for the fleet, the maintaining of the Janissaries, and other land forces, the salaries of the officers of state, judges, &c. public charges, public buildings, and extraordinaries; which, altogether, generally exceed the revenues. This bank is at present in a very bad state; the late war, and the unfortunate termination, have disconcerted it extremely. Besides a debt of sixteen millions, which it owes to the bank of the Grand Signor, and an anticipation of the annual revenues for some years to come, it is likewise in arrear to the Janissaries for their pay, and to several other persons for their salaries and pensions. Nothing can restore prosperity to the imperial treasury but the generosity of the Sultan, whose

whose bank is in a much better condition.

The revenues of the *Kasna* or private treasury of the Grand Signor are of two kinds certain. The tributes of the tributary nations are certain; but there are many other revenues of this bank which depend on circumstances:

	Piaſtres.
Cairo yields to this bank	600,000
Wallachia	230,000
Moldavia	160,000
Raguſa	25,000
Total	1,015,000

The incidental revenues, which are much more conſiderable, are derived from the inheritance of the Baſhaws who die without ſucceſſion; from pecuniary puniſhments; the tenth of all ſorts of acquiſition, and a part of the productions of the mines. This laſt income is much diminiſhed at preſent, for many reaſons. The ſilver mines ſituated in the neighbourhood of *Erzerom*, which were very abundant, may be reckoned quite loſt to them, becauſe there is not any wood in all its environs, and the carriage of it would be too expenſive. Thoſe of *Diarbekir*, which were very rich in gold of the beſt quality, do not produce the ſixth part of what they yielded in former times, becauſe the people of its environs, terrified by

the continual incursions of the troops, whether friends or enemies, have fled, and the remainder, which is very small, can work but seldom, and then very slowly.

Notwithstanding these disadvantages, the Grand Signor's treasury must be very rich. The plundering of so many rich Bashaws has brought in great funds, and the Sultans for many years back have reformed their household, and limited their expences: they have also lessened the salaries of their servants, and even the ornaments of their women, on which the Sultans of former times bestowed immense sums. Sultan Achmet abolished many offices in the Seraglio which he thought superfluous. The expence of the court, which is the only one paid from the Grand Signor's treasury, is at this day reduced to a very moderate sum. As for all the other personal expences for the pleasure of the Sovereign, such as buildings, clothes, and gallantry, they are defrayed by his ministers. The Grand Signor is the sole dispenser of this immense treasure, and it is with difficulty he is induced to lend any sum to the bank of the empire, if its wants are not more than pressing. The ministers, also, on their side, avoid as much as possible having recourse to him, to shun the reproaches of a bad administration, or the pain of seeing their sovereign troubled on that account. But
4 when

when necessity obliges them, they apply for relief, and they have done it frequently in the present reign, because the Grand Signor is of a timid disposition, and being apprehensive of seditions and revolts, he instantly complies with their request, at the same time, he takes every precaution to be reimbursed, as soon as possible, and even with interest. There are also certain political maxims, well rooted in the Seraglio, for the management of this bank, which makes the Sultans refuse, as much as possible, to part with considerable sums, well knowing that with money they can appease tumults, and prevent revolutions.

CHAPTER XVII.

Of the Military Government of the Ottoman Empire.

THE Ottoman empire was founded by the sword, and it was only by the force of arms that it arrived to that degree of power, which at once rendered it formidable to the Christian world. The heroic enterprises of the Turkish troops, and the incredible fatigues they supported to carry them into execution, in former times, are convincing proofs that they were not only by nature and custom rendered robust and hardy, but that they were also endowed with good capacities; but these accomplishments could not exempt them from those revolutions to which all human nature is subject. Indulgence, and a relaxation of the rigid discipline established at their first institution, has introduced a general corruption, and every species of vice, so that they are totally degenerated, and are no longer the terror of the neighbouring countries. Every military corps throughout the empire is become the mere spurious issue of what it was in former times.

The

The military forces are divided, as in other countries, into distinct classes. They consist of infantry and cavalry. To the infantry belong the *Janissaries*, the *Topcis*, the *Kombaragis*, the *Bostangis*, the *Meçteregis*, the *Serigias*, and the *Levants*. The cavalry consists of *Spabis*, *Zainis*, *Timariots*, *Zebiris*, *Zebganis*, and *Muclagas*. These forces are not all paid in the same manner. The *Zainis*, and the *Timariots* are paid from the lands which the Grand Signor gives them, in the nature of the old feudal tenures of Christian countries; the rest are paid from the imperial treasury.

In treating of each class of the Turkish military, I shall follow the division usually made of the military forces in other countries, that is to say, by ranging them under the following heads: the Land Forces, the Artillery, and the Marine. By this method I hope to give a distinct and satisfactory account of the number, and of the establishment and discipline of each.

Of the Janissaries.

OF all the Ottoman military forces, the corps of Janissaries, on account of its former reputation, and the very great number of soldiers of which it consists, was the most respectable. But at present, these
troops

troops are a reproach to the empire; no infantry of any nation in Europe are upon so despicable a footing. They are contaminated with every vice, and consequently are pusillanimous; they are composed of the lowest dregs of the people. Badly clothed, without musket or sabre, and subject to no discipline, they are only ready to devour the miserable soup sent to them by the Sultan for their daily food; and to strike terror into the breasts of all Christians, Greeks, and Armenians, whose business obliges them to pass through the streets where they are quartered; these they insult with impunity, because no Christian is allowed to make any reply to them. So cowardly were these troops in the last war, that of 60,000 who marched from Constantinople for the Crimea, only 6000 arrived there; the major part deserted at *Trebizone*, and so great was the dread of those who encamped in the Crimea, where the Russian army firmly supported the interest of *Sahib Gueraï*, a pretender to the throne, that they never attempted to dislodge them. In fact, the very name of a Muscovite is sufficient to strike a panic throughout the whole of this once tremendous Ottoman phalanx.

This change is greatly owing to the present mode of inlisting recruits, and to the indolent lives they have been suffered to lead in times of peace. Instead of going
from

from town to town, and from village to village, to snatch from their parents, or to seduce, the most robust and comely Christian youths, any young man is now received into the corps of Janissaries. Roman Catholics, Jews, and Pagans, without distinction, and without any enquiry into their principles, are well received by the recruiting officers: if they have but the appearance of youth and strength, they are not scrupulous about other things, so that in order to fill up their regiments thieves and drunkards are enrolled by wholesale.

Monsieur Peyssonnel, the French Consul at Smyrna, became an officer of the Janissaries, and being greatly beloved by the party he commanded, he prevented many calamities that would have befallen the French by this circumstance.

The Armenian Patriarch, who resided at Constantinople during the late war, having created a suspicion, by some expressions in his sermons, that he was a Roman Catholic at heart, the Armenians complained to the Grand Vizir, and obtained an order to send him to the Gallies; but the Patriarch being apprized of his danger, immediately sent for a colonel of the Janissaries, to whom he made known his situation, and prayed to be enlisted into his company, which was accordingly done the same day, and he invited the colonel, with the rest of the officers of his

his regiment to dine with him at his house the next day, which happened to be Sunday; he officiated as usual, and upon coming out of the church he found one party of Janissaries ready to conduct him to the Galleys, and another to protect him, but the former instantly retired, upon hearing from the latter that the prelate was a *Yengi-cheri*, a new Janissary, and their officers joined the company at dinner, where they were all very merry at the expence of the Grand Vizir, whose order to arrest the Patriarch was the subject of ridicule.

The Janissaries are the Ottoman militia; they are divided into 160 chambers or regiments, and each regiment ought to consist of 1000 men, but at present they do not amount to more than half that number. Forty thousand are constantly at Constantinople for the city guard, and to assist the officers of justice; the rest are dispersed in the different provinces of the empire. Every regiment has its separate chamber or barracks, and neither women, wine, or any thing that can corrupt their morals, should enter these chambers, under the severest penalties; but the degeneracy of the times has destroyed all rigid discipline, and their chambers now are the sinks of iniquity.

Each chamber has its *Odda-Bachi*, or Colonel Commandant, its treasurer, its standard-bearer, and its cooks. Besides
their

their pay, they have a daily allowance from the Sultan of a mess of mutton broth, and they are so poor, that this is generally all their food. They enjoy, however, very great privileges, and an esteem for their persons is so thoroughly rooted in the minds of the common people, that they are commonly treated with respect, when they do not misbehave themselves grossly. The Grand Signor is always a Janissary enrolled in one of the chambers, from which he receives his pay of seven aspres *per diem*. The pay of a common Janissary begins at one aspre, and rises, according to his merit, to seven aspres a day.

Before the Bostangis were raised to the rank of body guards, and had several privileges granted to them, as a counterpoise to the power of the Janissaries, the latter were more highly esteemed, and took more care to merit it. And it is certain, that if they could submit to better discipline, they would still be formidable, not only to their enemies, but even to their own sovereigns. For the Grand Signor knows very well, that he reigns chiefly by the support of this numerous corps, and that they may have it in their power not only to dethrone, but even to strangle him. Many examples in former times demonstrate the truth of this observation. In every province there is a chief, who commands all the Janissaries in
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that district, and who ought to take care that each of them is provided with a serviceable musket and a sabre. In time of war, they fight without order, being totally ignorant of military discipline. In time of peace, by the rules of their institution, they should be daily exercised in trials of strength and dexterity, to inure them to fatigues, and to acquire agility.

The Janissaries hold ten remarkable posts under the Grand Signor. The *first* is, that of *Janissary Agba*, or commander in chief of the whole body throughout the empire. The *second* is, that of *Kolkiajasi*, or lieutenant-general to the commander in chief. The *third* is, that of *Sesgam-Bachi*, who has the care of the baggage. The *fourth* is, that of *Tournagi-Bachi*, who has the custody of the falcons and other choice birds belonging to the Grand Signor. The *fifth* is, that of *Sambongi-Bachi*, or chief of the keepers of the dogs destined for the bull-baitings. The *sixth* is, that of *Sangachi-Bachi*, or master of the hunting dogs. The *seventh* is, that of *Jolach-Bachi*, or captain of the archers, and who in consequence commands that corps of the Janissaries who are armed with bows and arrows. The *eighth* is, that of *Sobachi*, the head of the serjeants, who walk by the side of the Grand Signor's horse upon great solemnities. The *ninth* is, the *Paik-Bachi*,
who

who commands the Sultan's livery servants. The *tenth* is, the *Muste-Agha*, or chief of the serjeants of the whole body of Janissaries.

The *Agha* of the *Janissaries* at Constantinople has a very extensive authority, and his external splendour nearly equals that of the Grand Signor, with respect to the quality and quantity of his train, and the richness of their apparel. He resides in a kind of castle, situated upon a hill nearly in the centre of the city; his guards are very numerous, and there are *twenty-four* constantly watching in a tower raised above the castle, to observe what passes in the city, and to give immediate notice of a fire. If they fail in their duty, through want of attention to this particular part of it, they involve their master in disgrace and punishment. The rules and orders in cases of fire are, that if the Grand Signor arrives at the place where the fire is burning before the *Grand Vizir* and the *Agha* of the *Janissaries*, who ought to use their utmost expedition to prevent its spreading, the Grand Vizir is obliged to pay him a fine of 10,000 gold ducats, and the *Agha* 5000 to the Sultan, and 5000 to the Grand Vizir, if he gets there before him. For this reason, the guard in the tower, before they cry out fire, give notice of it to the *Agha*, who has always three excellent horses in readiness: both

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the Grand Signor and the Vizir have the same: so that it is often a complete horse-race to answer a very benevolent purpose. The late Sultan *Mustapha* often won the race, because he strolled about the city in the night in disguise. But the reigning monarch prefers the pleasures of the Seraglio to such nocturnal excursions.

The Agha of the Janissaries at Constantinople is obliged to be ready at the door of the Mosque, when the Sultan goes to public prayers, to take off his boots, upon his alighting from his horse, before he enters the Mosque, and upon his return he must draw them on, and assist him in mounting. After which he is allowed to ride by the side of his royal master.

OF THE ARTILLERY.

Of the Topeis, Kombaragis, Mekteregis, and Serigias.

NEXT to the Janissaries, the infantry most esteemed in the Ottoman service are the corps of *Topeis*, or *Cannoneers*; and the *Kombaragis*, or *Bombardiers*. The chief of the first is, the *Topei-Bachi*, who generally is a Bashaw with two Tails: he has under his inspection, and dependant upon him, every department of the Artillery, not excepting

excepting even the *Kombaragi-Bachi*, who is at the head of the Bombardiers.

The *Topeis* throughout the empire amount to 18,000, 6000 of whom are constantly at Constantinople, and the rest are dispersed in the provinces; they are divided into chambers or regiments, in the same manner as the Janissaries. Out of so great a number of cannoneers, there are not more than a dozen who are good engineers; they are totally ignorant of theory, and the only skill they acquire is by practice; so that the service of the Turkish Artillery in time of action is commonly left to chance.

The corps of Bombardiers ought to amount to 2000, of which number 600 always remain in the capital. But their numbers are never complete, for the officers wait till the very moment of marching, to fill up their regiments. This accounts for their want of knowledge. It must be acknowledged, however, that they are very expert and quick in casting of cannon, and that they melt the metals with great skill: they chiefly make use of English.

The cannon for which the Turks are famous in Europe, are called *Perieres*, or small cannon; but their great fault is, that they are too short, so that during the use of them on board of ships, especially under the wind, there is always a great risk of setting the vessel on fire. The Dardanelles are

well furnished with this kind of cannon ; there are 32 on the castle of *Asia*, and 28 on that of *Europe*. With respect to gun-powder, they formerly purchased it of the English ; but a Renegado, who called himself an Englishman, about four years since learnt them the art of making it, and they have now brought it to such perfection, that English powder is no longer imported into the Ottoman dominions. Yet, there is no guarding against fraud in this department, for, owing to the avarice of the makers, in augmenting the quantity of charcoal and sulphur, and diminishing that of the saltpetre, the dearest ingredient, they have adulterated it to such a degree, that it is not so strong as the best English powder.

The carriages of their guns are made of oak, and are very heavy, and coarsely wrought ; whereas, the iron work is as much too slight, and will not last long. All persons whatever, except those belonging to the corps of artillery, are strictly prohibited to enter the foundery.

The *Mekteregis* are a corps of infantry, whose peculiar business it is to plan the camps in time of war, and to fix and dress the pavilions, that is to say, the royal tents for the Sultan, and the great officers of state who attend him. Their skill and alertness in the execution of their functions is highly extolled ; and the institution of this corps
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is not only æconomical, but the cause of preserving exceeding good order in the Turkish camps, by preventing all disputes about precedence in the situation, or splendour in the officer's pavilions.

They likewise have the management of striking the tents, of packing them up, and of transporting them from place to place, when the army is on a march. Their number amounts to 6000, and their chief, who is called *Makter-Bachi*, commands the whole corps; it is a very considerable post, and commonly leads to higher promotion: to the office of *Gebez-Bachi*, one of the principal commanders of the cavalry.

The *Serigias* are a select part of the troops that each Bashaw of a province is obliged to furnish in time of war, as we have already mentioned, in proportion to his revenue. It is their particular duty to guard the baggage, and to form a *corps-de-reserve*. As to their number, we shall give an estimate of the amount, under the general computation of the military force that the Ottoman empire is capable of raising upon an emergency.

OF THE CAVALRY.

Of the Spahis, Zaims, and Timariots, and other inferior Corps.

THE Turkish cavalry called Spahis were formerly the most considerable of the Otto-

man military forces ; both with respect to rank, and reputation for valour and discipline ; but their power and influence in the empire rose to such a height, that it became dangerous to the Sultans, against whom they frequently entered into secret conspiracies, and sometimes broke out into open rebellion. The consequences of these seditions were, the degradation of the whole corps by MAHOMET IV. who from motives of policy gave the preference to the Janissaries, and granted them such privileges as he very well knew would disgust the principal officers of the *Spahis*. This arrangement had the desired effect, for the Spahis, following the example of their leaders, abandoned the court, and retired to the provinces, where they continued to receive their pay, but when called upon in time of war, just appeared to answer to the muster rolls, and then returned to their private retreats, and left their sovereigns to face the enemy with other troops. From that æra, they lost the honour of being a *corps-de-reserve* for the body guard of the Sultan, and the Janissaries supplied their place. But they likewise having abused the trust reposed in them, the *Bostangis*, in time, were formed into a corps of Militia, regularly disciplined, and well armed ; and to them the honourable employment of being the body guard of the Sultan in his Seraglio, and of surrounding his

his pavilion when he is encamped, is now confided—and a formidable guard they are upon such an occasion, when their numbers are complete, for they amount to 12,000.

It is remarkable, that when any of the Turkish military lose their credit with their sovereign, they equally forfeit the esteem of the people, though the greatest part of the Ottoman army consists of militia, horse and foot, taken from the mass of the people. Such, however, is the state of the Spahis at present, for they are held in such contempt by their countrymen, that they must perform wonders in the field, at some future period, if they mean to recover their lost reputation.

The Spahis, properly so called, are divided into two classes. The antient, who have a yellow ensign, and are distinguished by the name of *Cascars*. And the modern, who humbly call themselves *Spahis-Oglars*, that is to say, servants to the others; they carry a red ensign, and notwithstanding the more modern date of their institution, and their modest title, they are more respected than the antient Spahis, and have the precedence upon a march, in commemoration of their having restored the order of a battle, and gained a victory, in the reign of Sultan *Mahomet III.* after the other corps had taken to flight. The two classes together in time of war amount to 12,000, and they are paid from

the Imperial treasury. There are two other corps of cavalry called *Zaims* and *Timariots*, who hold lands under the Grand Signor by antient military tenures, and who are summoned to appear in arms, when a war breaks out, but who find means, after a personal appearance, to leave the camp, and return to their habitations, if they have no inclination for the service: so that they cannot be relied upon in times of danger.

The cavalry have one commander in chief for the whole corps, called the Spahilar-Aghasi. They are armed with a long sabre, a case of pistols, and a carabine; besides which the Asiatics and some of the Europeans have bows and arrows, and battle-axes. They are not reckoned skilful in the use of fire-arms, but they are valiant with the sword. Those of Asia are better mounted than the Europeans, but the latter have the reputation of being the bravest troops. Their pay differs in proportion, as the chambers are more or less numerous: in general it commences at six aspres a day, and it may rise to a hundred, but it must be owing to signal bravery. The sons of the *Spahis* have the privilege to be enrolled in the corps, but if they pretend to pay, which can never rise to more than *thirteen* aspres a day, it is deducted from the pay of their fathers; so that the only advantage they derive from this privilege is, the certainty that their children
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being once admitted, will succeed their fathers in the same line of service.

The other Spahis, called *Zaims* and *Timariots*, compose the major part of the Turkish cavalry, and the only true distinction between these and the former are, that, as we before remarked, they serve by feudal tenure, and receive their pay from the land they hold. The lowest pay of a Zaim, from the produce of his lands, is 20,000 *aspres* a year, and it may rise to 100,000. The income of a *Timariot* is much less; for it is as low as 6000, and never exceeds 19,999. There are, however, two divisions of the *Timariots*, the one receiving the investiture of their land from the Grand Signor himself, and the other from the governors of provinces. The *Zaims* are obliged to bring into the field one horseman completely armed, for every 3,000 *aspres* of their income. The *Zaims* are likewise obliged to be at a greater expence than the *Timariots*, their clothing, accoutrements, and train being more splendid. They are both divided into chambers or regiments, each regiment having a colonel commandant. The colonels of the *Zaims* are dependant upon the *Beglier-beys*, those of the *Timariots* upon the *Sangiacks*. In order to form an exact calculation of the Turkish cavalry, we must remember, that each officer of the *Zaims* must provide for the army at least four horsemen, completely armed, and each

each Timariot two; this they cannot dispense with, but if the rule of furnishing one for every 3000 aspres of their incomes was rigidly followed, some Zaims would be obliged to produce twenty men, and some Timariots six. But, that no error may be made, we shall state the amount of the Ottoman horse from the lowest number their officers are obliged to raise, viz. each Zaim four, and each Timariot two.

In the government or province of *Natolia* there are 295 Zaims and 750 Timariots: the first then must furnish 1180, and the last 1500 men. 2680

In the government of *Caramania* there are 75 Zaims, and 2165 Timariots, consequently 4630

In the government of *Diabekir*, 106 Zaims, and 540 Timariots. 1504

In the government of *Siras*, 108 Zaims, and 3029 Timariots. 6490

In the government of *Damascus*, 128 Zaims and 813 Timariots 2138

In the government of *Erzerom*, 122 Zaims and 1548 Timariots. 3584

In the government of *Van*, 185 Zaims and 826 Timariots. 2392

In the government of *Aydin*, 110 Zaims and 4325 Timariots. 9090

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In

THE OTTOMAN EMPIRE.	235
Brought over,	32,508
In the government of <i>Mossul</i> , 27 Zaims and 112 Timariots.	332
In the government of <i>Tripoly</i> in <i>Syria</i> , 73 Zaims and 112 Timariots.	516
In the government of <i>Orfa</i> , 60 Zaims and 666 Timariots.	1572
In the government of <i>Trebisonde</i> , 56 Zaims and 398 Timariots.	1020
In the government of <i>Silistria</i> , 40 Zaims and 1067 Timariots.	2294
In the government of <i>Aleppo</i> , 117 Zaims and 1044 Timariots.	2556
In the government of the <i>Capitan- Bachi</i> , 124 Zaims and 1034 Ti- mariots.	2564
In the government of <i>Romelia</i> , 1075 Zaims and 8194 Timariots.	20,688
In the government of <i>Bosnia</i> , 4008 Zaims and 14,000 Timariots.	44,032
Total	10,8082

The hope of gaining some portion of land induces great numbers to join the *Zaims*, and serve at their own expence in time of war, in the capacity of *Giomellis*, that is to say, volunteers. If they perform any signal action, they are sure to succeed to the lands of the *Zaims* who are slain in battle. If a *Zaim* or *Timariot* is old, or incapable of service, he may resign to his sons. If a *Zaim*

Zaim or a *Timariot* of Romelia is killed in battle, his income is divided in equal portions amongst his children, but if it amounts only to 3,000 aspres a year, the eldest son is the sole heir, and takes his rank. But if they die a natural death during a campaign, or at home in time of peace, the governor of the province has the disposal of their revenues. In *Natolia* there are many lands, which are called *privileged*, because they pass by inheritance from father to son, and the possessors of them are not obliged to serve in person, but may send a lieutenant, with the number of horsemen required, in proportion to their incomes.

The *Zebesis*, who at their first institution consisted of a single corps of 600 men, had the inspection and care of preserving and cleaning the arms. At present, they have changed their office and their numbers. They are computed at 30,000 horsemen, and are divided into 60 chambers ; but they are seldom complete. Their commander in chief is called *Zebesi-Bachi* ; their post is very respectable, and he is generally made a Bashaw with three Tails. This corps are considered in the same point of view as the Cuirassiers in the Christian armies. Their horses are stronger than those of the Spahis, but the men bear the same arms.

The *Segbans* are another species of cavalry that the Bashaws of provinces are obliged to bring

bring to the army in time of war. They are a kind of dragoons, for they fight on foot, as well as on horseback, and form a corps of reserve, as it is their duty to take care of the baggage.

The *Molagis* are considered by the Turks as military men, but in fact they are no more than the domesticks of the *Beglier-beys*, and *Bashaws*, who having always a numerous retinue, keep a great many domesticks, who only cost their food and clothing, for the Turks never pay them any wages. They form a kind of united body in the camp, and make a numerous army of men: but though they are young, robust, and generally well made, we do not find in the Ottoman history, that they ever signalized themselves by any one act of heroism. On the contrary, a great part of them are pretended Christians, and are the vilest set of men upon earth. These are the men, who, when a Christian church is taken, commit every kind of sacrilege, who break open convents, violate the Nuns, and, fighting under the Turkish banners, exercise the most horrid cruelties upon the inhabitants of Christian countries.

CHAPTER XVIII.*Of the Ottoman Marine Force, and of its
Departments.*

EVERY part of the military establishment of the Ottoman empire at this hour announces its decline, but none so evidently as the weak state of its Marine; not only with respect to the want of a proper number of ships of war, but likewise of good seamen, and valiant officers. In former times, the Turkish fleets were almost innumerable; but, since the war of Candia, against the republic of Venice, which lasted twenty-one years, no formidable fleet has been sent to sea by the Porte. The very great and continual losses the Turks sustained during that war, gave birth to a saying familiar in the mouths of the Ottoman subjects: “that God made the land for them, and the sea for the Christians.”

But the total destruction of the marine force of the empire was not accomplished till the last war against the Russians. It was reserved for the brave Vice-Admiral Elphinstone (a native of England) who commanded

commanded a small Russian squadron in the Archipelago, to put a finishing hand to the small remains of power the Turks possessed at sea. After having driven their superior fleet entirely out of the Archipelago, he pursued them, till he forced them to take shelter in the bay of Cefmi, opposite the Isle of Scios; there, by his skill and bravery, he obliged them to run their ships on shore, and, notwithstanding the fire of the fort, he burnt and destroyed the greatest part of the fleet. This action rendered his name so tremendous to the Turks in those parts, that I have heard them quiet their children, by telling them that Elphinstone was coming. It is true, that, after the peace, the indefatigable *Hassen Bachi*, the present High Admiral of the empire, exerted himself in a signal manner to restore their Marine; and in three years he had forty sail of the line at Constantinople, fit for immediate service, besides several others in different ports of the empire; but, for want of experienced officers, many of these were wrecked in the Black Sea; so that at this time they have not half the number of ships requisite to guard the seas, coasts, maritime provinces, and islands belonging to their extensive empire.

The principal officers who have the command of a fleet are persons who have no skill in marine affairs. The High Admiral, whom we have just named, is one of the
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most

most respectable personages in the empire ; he is a native of Algiers, and has had great experience in the building and equipping of fleets, but his office goes no farther than a general inspection and destination of all the fleets of the empire. The command of them at sea is put into other hands, and by what I have seen in the last war, they could not have fallen into worse ; almost all their officers on board their ships being indolent, cowardly, or sottish ; in short, they dreaded the sight of a Russian cock-boat, and made use of every trifling excuse to avoid bringing their ships to action : when they were forced into engagements, by the impossibility of getting away, a running fight was all that they maintained, and with the first opportunity, they were sure to crowd all their sail, and make the best of their way for some port.

Each ship has a captain commanding her, and two principal officers under him, the master and sub-master ; besides these, there are some subalterns, including the pilots.

The *Teriskana-Amini*, or Lieutenant to the High Admiral, generally commands the fleet upon any expedition, or when it puts to sea to defend the coasts.

The captains of galleys are called *Beys* ; they are all very rich, belong to the best families, and are generally Bashaws with two Tails, to whom are assigned the revenues of certain land

land for their salaries, and the maintenance of their vessels ; or, in lieu thereof, the Sultan gives them the government of some maritime place, such as *Mitelene, Rhodes, Scios, &c.* He likewise provides the hull of the galley, and adds a certain sum to arm her : the equipment, provisions, and men must be found by the Bey.

They have likewise *galliot*s, and other small vessels, which they call *Cungiabai*, almost like brigantines, that are very useful in the navigation of the Black-Sea, because they are light, and draw but little water. All these smaller vessels are under the direction of the *Menexi-Bey*, or general of the galleys, who has for his salary the revenues of some of the most valuable islands in the *Archipelago*. And it is very remarkable that the commanders of these inferior classes of their Marine have the precedence, and are more respected than those who command their first rate ships, and their great fleets: if the reason of this is demanded, the Mus-fulmen reply, that it is founded on the antiquity of their galleys, or some such fable.

*Of the different Rates of their Ships of War,
the number of their Guns, and their Equi-
pages.*

decks are the first. The length of these is 60 ells, and the ell of the Arsenal of Constantinople contains two geometrical feet and a half. Each of these ships carries 106 pieces of brass cannon: and, in order to render such an unwieldy machine a little manageable, the masts and the sails are of an enormous size. The equipage of these ships amounts to 1200 men, called *Levants*, besides 100 Greek sailors to manage the rigging. The wages of the *Levants* are 60 piaſtres for fix months, and for the winter months they are discharged, receiving no wages during their absence; but they serve in expectation of pensions for life, if they signalize themselves.

The second rates are called *Sultanas*; they are 34 ells long, carry 66 guns, 800 *Levants* and 100 Greek sailors. The third rates are called *Caravalles*; they measure 40 ells, are built like frigates, and mount from 36 to 45 pieces of cannon; their equipage consist of 200 *Levants*, and 30 Greek sailors.

The Ottoman ships are almost all built by Greeks from the *Archipelago*, and though they are totally deficient in theory, being ignorant of any rules but those of practice, they are so well built, and their beauty and proportion is so surprising, that they are not surpassed by any of the ships of the most polished nations in Europe. All the hull of the ship that is under water is built of oak;

oak ; but the upper works are of fir, which makes them lighter, and also less dangerous to the crews in time of action, for the fir does not fly off in splinters like the oak. The external parts are joined to the internal by pegs of hard wood. Such are the fixed orders for the construction of Turkish ships of war ; but the avarice and perfidy of the builders makes them violate all orders : superstition likewise is at the bottom ; for the Greeks, knowing that these ships are to be employed by Mahometans against Christians, take care to introduce rotten wood and broken planks in the most concealed parts, and the contractors make a considerable profit, by substituting wooden pegs where they should use large iron nails. Besides these frauds, the following circumstances contribute to render their ships less durable than those of other nations. The masts are made of several pieces of wood, joined one above another, and secured with iron. The sails are made with cotton : they take the wind better, and are more manageable than linen, but they soon tear and wear out. The cordage is wretched, and will neither last half the time, nor bear half the stress of other ropes. The quantity of tallow they put about the cordage, to spare their labour, is incredible, and what they consume upon the hull of the ship is in the proportion of fifty pounds, to

one used on board the ships of other countries ; consequently, this article alone is an enormous charge in the equipment of their fleets.

Of the Arsenal of Constantinople.

THE Marine Arsenal of Constantinople is situated upon the Porte, in that part of it opposite the city, where it begins to widen. One part of this Arsenal is set a part for building large ships, and the other for small vessels. A very large dome was built, to secure them, while on the stocks, from the injuries of the weather ; but whether it be from custom, or for convenience, the large ships are always built in the open air, and the dome is only used for the construction of the *galleys* and *galliot*s. All the magazines for the service of the fleet are within the inclosure of this Arsenal, the circumference of which is about three miles, and it is well secured from fire and thieves, by a strong stone wall ; the magazines are covered with lead ; their number is greatly increased of late years, and they are full of stores of all sorts. This short account of the Arsenal was necessary in this place, as introductory to the next article, but it will be enlarged in the general description of the public edifices of Constantinople.

Of the Department of the Capitan Bachi.

THE *Capitan Bachi*, or High Admiral, resides in the Arsenal, of which he has the whole command and supreme inspection. In his absence, the *Terskana-Amini*, or the Purveyor of the fleet, must reside there. It is the duty of the *Capitan Bachi* to take care to furnish the magazines with all the articles necessary for the construction and equipment of the fleet, and to have a plentiful stock in hand. It is his fault, if this is neglected, and he would certainly be deposed, perhaps strangled, if the magazines were not always full ; because wood, iron, and sails are to be had at a very short notice, in the greatest abundance, at a small distance from Constantinople.

It is likewise his function to provide sailors in time of war, and of these there ought to be no want, since the city of Constantinople alone might supply 30,000 ; and the Archipelago is full of them. Yet, during the last war, he was obliged to compel artisans and shopkeepers to serve on board the fleet as sailors, which was owing to the failures of government, in not paying the wages of regular sailors, upon former occasions ; a circumstance which has greatly contributed to the decline of the maritime strength of the empire.

Another method taken by the Porte to supply the want of seamen was, to oblige the islands of the Archipelago to furnish a quota of ships and sailors, according to antient custom : the succours which the government has a right to demand from its dependencies when a war breaks out are as follows :—Four ships from *Algiers*, completely armed and manned. Three from *Tripoli*. Three from *Tunis*. And from *Egypt*, twenty-four *Cajrines*, merchant-ships in time of peace, but in time of war turned into armed vessels, mounting 50 guns, and having 600 men, far superior, in point of bravery and skill in manœuvring a ship, to any other seamen in the Ottoman service. However, of all these succours, scarce any arrived during the last war, so little was the resentment of an enfeebled empire to be dreaded by its dependent governments. The states of Barbary made frivolous excuses ; only one *Cajrine* was sent from Egypt ; and the *Dulcignots* were the only people who had the courage or fidelity to put to sea with a fleet in search of the enemy ; but they were defeated, and dispersed by the Russian squadron, under the command of Vice-Admiral Elphinstone.

CHAPTER XIX.

Estimate of the Military Force the Ottoman Government can levy, in Case of a new War.

WE shall begin with the infantry, because it claims the precedence of the Cavalry in Turkey.

The Janissaries ought to have 1000 men in each chamber, or regiment; and there are 160 chambers. Consequently, they ought to amount to 160,000. But, as we have already remarked, that the anarchy and indolence which reigns in this corps have destroyed all discipline, so we must now observe, that the avarice of administration has diminished their numbers. We cannot, therefore, with certainty, allow more than 700 men to each chamber, upon an average—which amounts, for 160 chambers, - - - to 112,000

The Cannoneers, who ought to be 18,000, being not so deficient

	Brought over,	112,000
in discipline, or numbers, we may safely estimate them - at		15,000
The Bombardiers in time of peace are reduced to 600 ; but their war compliment - is		2,000
The Bostangis, who guard the Sul- tan's pavillion, must be -		12,000
The Mekteregis, if the Sultan takes the field, must amount - to		6,000
The <i>Serigias</i> , according to the re- venues of the Bashaws, ought to be 3,000, but, as all the Bashaws, upon the breaking out of a war, make extraordinary efforts to shew their loyalty to the Grand Signor, they may be estimated, without any hazard of over-rating them, - - at		6,000
The Militia of <i>Grand Cairo</i> al- ways amounts - - to		3,000

MARINE TROOPS.

The number of *Levants* or marine
soldiers cannot be exactly ascer-
tained, because it depends on
the number of ships that are put
into commission ; but as there
are seldom less than 40 ships of
the line ready for sea, we shall

156,000
give

Brought over,	156,000	
give them the moderate com- pliment of 800 Levants for each	32,000	
The <i>Caravalles</i> , or frigates, are com- monly about 20, and their com- pliment for each is 300 men	6,000	
The galleys are 40, and 150 men to each	6,000	
The <i>Galliot</i> s and <i>Carjiabares</i> 100, carrying 60 men each	6,000	
Total of Infantry,	206,000	

C A V A L R Y.

The <i>Spahis</i> , upon occasions, as they diminish but little, may be reckoned	10,000	
The <i>Zaims</i> and the <i>Timariots</i>	123,570	
The <i>Gebesis</i> , or <i>Cuirassiers</i>	18,000	
The <i>Segbans</i> , who, like the <i>Seri- gias</i> in the infantry, are provided by the <i>Bashaws</i> , will increase for the same causes, we may, therefore, compute them, ac- cording to the revenues of the <i>Bashaws</i> ,	at	4,000
The <i>Moulagis</i> , reckoning 20 Beys with three Tails to take the field, as each Bey is obliged to furnish 300, make	6,000	
	161,570	
	The	

	Brought over,	161,570
The <i>Geomellis</i> , or Volunteers, by the experience of past times, will amount at least - - - to		5,000
The cavalry of the Tartars, on a moderate computation, - - -		60,000
Total of Cavalry,		226,570
Total of Infantry,		206,000
Total amount of the Military force of the Ottoman Empire,		432,570

But, as it is evident, from their different destinations, that this immense body of military men cannot form one single army, we must make the necessary deductions, in order to see what land forces the Grand Signor can bring into the field, to face an ambitious enemy, who is making daily incursions into his dominions, and is dismembering the Ottoman empire by piece-meal, while the Christian princes of Europe seem totally unconcerned, not considering that the Empress of Russia, if she is suffered to go on as she has begun, will assuredly gain that universal monarchy in Europe, to which Louis XIV. of France aspired, and to prevent which the blood of millions was shed, and many of their treasuries were exhausted.

Should this imperious woman once get possession of Constantinople, and make it the
feat

feat of government for the Russian empire, the infatuated English nation will bitterly repent the bad policy of having sent to Russia her most skilful ship-builders, and one of her best naval officers, to command her fleet. Already has this impolitic ally had a proof of Russian ingratitude, in the firm support given by the Empress to the famous armed neutrality.

<i>Deduction</i> of the Marine forces	50,000
Of the constant guard for Constantinople	20,000
For guards and garrisons in the other cities and fortresses of the empire	100,000
	170,000

Total remainder to take the field* - - - 262,570

If the Sultan commands the army in person, or even if the Grand Vizir heads it, the number of men is considerably increased, because they are followed by the cavalry usually

* The reader is desired to compare my whole account of the military establishment of the Ottoman empire with the very imperfect hints on the same subject, by Sir James Porter; and to remember that ambassadors from foreign princes are the least likely of any persons residing at the Porte to obtain true information respecting the Turkish government. Sir James himself acknowledges this. "It is extremely difficult to come at information in Turkey—enquiries disgust." *Observations, &c.* p. 2.

usually in the suite of administration, and by large bodies of artisans from the capital; this mixed multitude amounts at least to 50,000 horsemen, but they augment the number, without adding to the strength of the army, for which reason I do not bring them into my calculation.

That I may leave nothing unnoticed, which may give my reader any satisfaction on such a curious subject, I here subjoin the order of battle, as I copied it from the memoir of the Grand Vizir, whom I had the honour to serve, as secretary, in the reign of the late Sultan.

ORDER OF BATTLE.

TWENTY thousand Janissaries, armed with musquets and scimitars, and the two *Bashaws* of Aleppo and Damascus, with the troops of their respective provinces, have the honour to form the van guard.

The Beglier-bey of Romelia, with his *Sangiachs*, and their troops, cover the left flank.

The *Bashaws* of *Caramania* and of *Erzerom*, with the *Spahis-Oglans* of the red ensign, form the right wing.

The *Bashaws* of *Diabekir* and of *Kars*, with the *Spahis*, form the left wing.

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The other Bashaws file off to the right and to the left, according to their precedence, and the four most antient (which is always regulated by the dates of the conquest of their respective provinces) are posted in the rear.

It is in the centre of this rear-guard that the Sultan has his pavilion fixed, and he is attended by his pages, and a band of music, who keep playing incessantly during the battle. The Sultans do not now incumber themselves, as formerly, with the burthen of their *harems*; having observed likewise, that the campaign has generally been unfortunate when the Sultanas accompanied them to the field, they only take about half a dozen girls from the slaves, who have no attendants.

The Persian monarchs still carry along with them their whole court of women.

In fine, the parade and luxury of the Orientals in their armies is a fatal intoxication.

Not less than 40,000 men are solely employed, when the Grand Signor is with the army, to guard his tent and the royal standard. They take no part whatever in the battle, except the enemy makes a direct attack upon their quarter, when they either defend the person of their sovereign in action, or assist him in taking to flight. If
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the Turks would but observe in part only the œconomy and discipline they have seen in the armies of their enemies, the fall of their empire might be at a greater distance than it seems to be, in their present circumstances.

CHAPTER XX.*Of the General Political System of the Turks.*

IT has always been a difficult undertaking to endeavour to give a just idea of the political system of monarchical governments, because they never adhere stedfastly to any regular principles, the whole depending commonly upon the caprice of the sovereign, or the private interests of those who surround him. And so fond are monarchs of that power, which makes their will and pleasure the supreme law, that it is rather dangerous for an author to write his sentiments upon despotism, even in countries where the authority of the prince is controuled by the laws of the land. However, this consideration shall never oblige me to sacrifice truth at the shrine of adulation.

The history we are writing is that of Turkey, a history which abounds with melancholy instances of the most unjust and bloody wars, and of the most astonishing revolutions in kingdoms, proceeding from the slightest causes; the wantonness and caprice of princes, or the passions of ministers. Indeed, we are obliged to confess
that

that ministers have most frequently been the perverters of the good intentions and of the rectitude of heart of their sovereigns*. If then the freest monarchical governments are liable to a violation of the best political maxims, if they are subject to unforeseen changes of system, and to the political irregularities of the most wild, and sometimes of the most ridiculous ideas of ministers, how can it be expected, that a despotic monarchy, such as the Ottoman, where the property, and even the lives of the subjects are at the mercy of the sovereign, should have any fixed principles of government. This being granted, no perfect state of the political system of the Porte can be given; but we have had better opportunities than other writers to discover the secret springs of many public transactions, and what came to our knowledge on the spot, during a residence of many years, shall be faithfully communicated.

* The author had not been in England three days before he wrote a long letter to Lord North, then First Lord of the Treasury, and reputed prime minister, on the extravagant folly of continuing a war with the American colonies, charging him home with having perverted the judgement of a humane and pious king, and exhorting him to put a speedy end to it. It was written in the French language, and the effect it produced was, that our liberal minded Greek heard no more of a plan he had presented to the Master-General of the Ordnance, for an improvement in the service of our Artillery, though experiments had been tried at the Tower, which confirmed the utility of his communications.

communicated. But, before we proceed, it may be necessary to refute Sir James Porter, who, in opposition to most other writers on the government of Turkey, after a residence of fifteen years at the Ottoman court, in the character of a British minister, has taken great pains to convince his countrymen, that the Turkish government is not despotic. The first outline we shall presently give, will evince the contrary; in the mean time, let us examine his proofs; the strongest instance he gives, is of an old woman refusing to part with her house, which the ministry wanted to pull down, in order to enlarge a square after a fire. Upon her persisting in the refusal, the Sovereign told the Vizir, "It could not be done, it was her property;" but if the same Sultan could have sent for her head, and the heads of all her relations, and they should have been laid at his feet in a few hours, without any crime imputed or divulged, I apprehend little stress could be laid on his not seizing upon her house. The power was not wanting, but secret motives, unknown to Sir James Porter, might render it impolitic at that time. Certain it is, that heads are taken off in Turkey with as little ceremony as an English gardener would cut off a parcel of cabbages from the stalks, and that without any apparent reason. Nay, if this was not the case occasionally, in the

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Seraglio, in the city of Constantinople, and in the provinces, revolutions would happen more frequently than in the former periods of the Turkish history. Is it necessary to add more, to convince an impartial reader, that the Ottoman monarchy is one of the most despotic upon earth? Yes, by resuming the thread of my history, I shall be enabled to give a more ample illustration of this proposition.

The Turkish government, properly speaking, is a system of slavery; it is an empire of slaves, in which none are freemen but strangers who travel to it, or reside in it, for affairs of commerce, for pleasure, or curiosity; and who are either under the protection of the ministers of their respective countries, or of powerful alliances, treaties of commerce, or the secure guarantee of Turkish self-interest, all of which causes contribute to exempt foreigners from those violent acts of power which the Ottoman government exercises upon its native subjects.

The Grand Signor is always the son of a slave, by the mother's side. The brothers, the sons, the nephews, and all the relations of the reigning monarch are shut up in a kind of prison, where some of them are strangled; and others are immured, till they are called upon, by a vacancy, to ascend the throne. All the persons belonging to the
Seraglio

Seraglio are enslaved within its walls for thirty or forty years, before they are suffered to leave it, and then only a few, in proportion to the totality, are released, to be promoted to offices in the government. The women, a very few excepted, are shut up for life in a prison, which differs only from others, by its splendour and extent. The major part of the persons who enjoy posts of honour and emolument throughout the empire, though born free of Christian parents, were either seized by violence, or stolen in their infancy, and sold as slaves to the Seraglio. The private individuals are almost all the sons of female slaves, and the brothers of a family are generally slaves to each other, usually the younger to the eldest. All these persons then, either born or educated as slaves, may be promoted to the government of the empire; yet, so uncertain is this prospect, that no Turkish parent ever thinks of instructing his sons in the art of government; on the contrary, they give them the education they themselves have received; and in this manner Sultans ascend the throne, and ministers hold the reins of government in this vast empire, destitute of every idea of the principles of political wisdom. Let us add to all this, the absolute power of the sovereigns, who, although they have sometimes hardly common sense, can with a single word pass a law,

law, which is irrevocable, and the violation of which infallibly costs the offender his head. Virtue, or true merit, is very rarely rewarded by them, while buffoonery and vices daily pave the way to the highest employments in the empire. The ministers are frequently changed, and this occasions a confusion of all political ideas, and the grossest absurdities, because the successors are always obstinately determined to annul every regulation of their predecessors in office, from a firm persuasion that their own will be better.

Under all these unfavourable circumstances, however, we shall find some political arrangements, founded in custom and practice rather than upon political maxims, which merit our attention; and others, which, if transported to some Christian countries, would greatly improve their internal administration of government. There are six general objects comprehended under the idea of a well regulated government, and I shall treat of these in the order in which they are considered and administered in the Ottoman empire.

First, with respect to public œconomy, it must be allowed, that all the foresight and prudence that can be wished for, in the most civilized and best governed countries, is observed in Turkey. A readiness to receive, and great care to guard and preserve the public

public money, is the character of the Turkish ministers of the finances, and they have likewise an adroitness peculiar to them, of imposing taxes that will not give disgust, and an inconceivable alertness in suppressing them, the moment any popular discontent appears. But, to counterbalance this act of prudent policy, there is another of cruelty and injustice, which is not practised in any other nation. The Sultan is universal heir to the effects of his deceased subjects, and unless he thinks proper, he will only leave the eldest son sufficient for common subsistence; in this case, then, his brothers and sisters become slaves; it is true, this cruel law is not always enforced, but it is nevertheless a fundamental right of the sovereigns. Though this stretch of despotism has the appearance of œconomy, as the value of the effects is paid into the public treasury, yet its principal object is the support of the arbitrary power of the monarch: for the right is seldom exerted except the deceased person was very rich, or held a considerable office under the government. The Ottoman sovereigns know very well that great riches enable men to form powerful parties, to make dangerous connections, and to attempt revolutions, if they happen to be disaffected. It is for this reason principally, that they seize upon the effects of rich Bashaws, after their decease, that their sons may not secure

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themselves,

themselves, by means of their numerous adherents, in their father's government; and they generally take other means to reduce the wealth of the Bashaws while living, when they are afraid to remove them. There are likewise amongst the Mahometans, as well as the Christians, a set of men who fancy themselves born superior to the rest of the human race, by inheriting noble blood; and such men in despotic governments are greatly to be dreaded, on account of their ambitious ideas: the Turkish sovereigns take care to leave the noble heir little more than the rich blood that flows in his veins for his support; that they may not, by their riches and nobility united, form a confederacy to preponderate against the power of the monarch.

One very singular method is taken by the Sultans to reduce the great riches of the Bashaws, of whose influence in the empire they are become jealous; that is, to marry them to their own daughters, sisters, or neices, by compulsion, for they dare not refuse the proposal of being so nearly related to the sovereign; and they are under a necessity, according to established custom, to make very rich presents to the intended bride, and after the marriage they must maintain their wives in a manner suitable to their imperial rank. This successful method of draining their purses, likewise gives
a different

a different turn to the ambition of these dangerously great men; instead of being at the head of parties in opposition to the Sultan, they warmly espouse the interest of their august relation, and are the chief spies on the conduct of other Bashaws not in the same circumstances, to prevent their seditious intrigues. Thus a princess is disposed of without expence, which is an article of œconomy, and the tranquillity of the state is at the same time secured. As a further provision likewise against hereditary successions to nobility, the children of such marriages are excluded by law from rising to any great office under the government.

Many of these princesses have been married to fourteen or fifteen successive Bashaws. For, as the principal object of the Porte is to destroy that powerful influence in the provinces which exorbitant wealth creates, the Sultan obliges a Bashaw of seventy or eighty years of age, to marry a princess hardly two months old, the husband, in this case, is obliged to be at the expence of her maintenance, and that of her household. He dies perhaps after a few months, and the princess is transferred by marriage to a second Bashaw, older and more infirm than the first, and thus she passes from husband to husband; so that in the course of twenty years she may very easily have been the

widow of a dozen husbands whom she has never seen, and when finally she is arrived at an age to be actually united to a man, then they give her a husband to whom she is delivered, and with whom she resides constantly, like other wives. These ladies are called Sultanas, and during the premature marriages we have mentioned, a hotel is provided for them, in which they live apart from the Porte, but it must always be either in Constantinople, or its environs.

Another political maxim of an œconomical nature is, the frequent changing of the principal officers of state. For, upon every appointment of a new officer, and upon his promotion to a higher post, he is obliged to make very considerable presents to the Sultan, and the short duration of these ministers in their employments does not permit them to adopt any ideas adverse to that blind obedience and slavery which is the support of despotism. Besides, these ministers, to indemnify themselves for the great disbursements they have made in presents, at their accession to office, and upon their promotion, are obliged to oppress and rob the people they govern; and this has an admirable tendency to accomplish one principal end in the political system of the Ottoman monarchs; which is, to depress and break the spirits of the people, especially in the provinces, by frequent vexations

tions and extortions, that they may be accustomed to bear the yoke of slavery without murmuring. And æconomical purpose is likewise in view, by the connivance which the Porte gives to the governors of provinces to plunder them. It is well known, that no bounds can be prescribed to the insatiable love of riches; when, therefore, some of the Bashaws of provinces and their Sangiachs have gone too great lengths in order to amass money rapidly, under the apprehension of being removed, they are indeed effectually removed, by taking their heads from their shoulders, and the Sultan at once demonstrates his love to the poor ruined people, by this act of apparent justice, and fills his coffers by the seizure of the immense riches of the criminals.

Upon two occasions only are the governors of provinces thus sacrificed; the first is, when the poor people can no longer endure their tyranny, and are ready to revolt. The second is, when the imperial treasury is empty. The cruelty of this conduct cannot be denied, but it must be confessed, that in a despotic government it is the most refined policy. For the prince, by means of his governors, who are so many commissioners and agents to collect money for him in all parts of the empire, plunders his subjects without any appearance of injustice, since he punishes with death those who have

have incurred his displeasure by their too great rapacity; and having always a bank in reserve, by cutting off the heads of a few Bashaws, he can easily preserve the affections of his subjects at Constantinople, the seat of his government, by abolishing any taxes imposed on the inhabitants, the moment they are found to occasion discontent.

The *second* branch of the Ottoman system of politics respects the interests of the state at home and abroad. No people ever possessed the art of dissimulation, or (in the more courtly stile of Chesterfield) of *simulation*, to a greater degree of perfection than the Turks of the present day. They know how to make an opportune sacrifice even of their most darling passions, pride and avarice, to their political interests. They have a peculiar adroitness in discovering with whom it is necessary to preserve peace, with whom alliances should be formed, where it is proper to act without negotiating, and where fair words are to be used without meaning; in short, they are complete masters in every political situation of the when, and the how; of publicity and secrecy, those grand springs of ministerial operations. It is an absurd idea, too generally entertained, that the Turks are choleric and untractable, on the contrary, when it suits their purpose either as a nation, or as individuals, no people are more pliant; they will even submit to the grossest
insults

insults to gain a favourite point or an important object; and of the truth of this observation we shall give some striking instances in their conduct towards the Russians, before we close these sheets.

They have the address, on the subject of public affairs, to publish just what they think proper to amuse the people, and to blend truth with falsehood so artfully, that it is hardly possible to discover the deceit; thus, deluded, at several periods of the Russian war, they believed they were in the arms of victory, and in the moment of triumph, when they were almost surrounded by the enemy, and defeated in every quarter.

We have already described the wretched state of their military; to the bad execution then of the best concerted plans in the Ottoman cabinet we may fairly attribute their misfortunes in the last war; for no nation upon earth can surpass them in the knowledge of the proper circumstances under which a war is to be commenced, in what manner to direct its operations, and when the critical moment is arrived to terminate it by the best peace that can be obtained. It is probable, however, that some French historian may dispute this point with me, and refer me to the English to decide the preference in favour of the French statesman.

The Ottoman cabinet spares neither pains nor expence to acquire an intimate knowledge

ledge of the views and interests of all the Christian powers of Europe. And having scarcely any public ministers at their respective courts, it is remarkable, that they obtain earlier and better intelligence from their secret emissaries, than is at any time received or transmitted home by the whole *Diplomatique* corps. A memorable proof of this was given at Constantinople, upon the death of the late King of France, Louis XV. The Grand Vizir notified this event publicly, five days before the courier from France brought the intelligence to the Marquis de St. Priest, the French ambassador at Constantinople. These emissaries are either Greeks or Jews, and they find the means of conveying intelligence to the Porte much sooner than any minister. The policy of the Turks in this article is admirable, for the dignity of the Sultan is never committed by any act of these emissaries, whereas, if a declared minister receives an insult, his royal master is obliged to resent it, or, if he commits any gross error at the court to which he is sent, his master must be responsible. Such emissaries, likewise, mix freely with the people, without being noticed, and thereby gain information which would never be given to an avowed minister; finally, public œconomy is regarded in the employment of these secret agents, by avoiding all that idle pomp and useless parade attendant upon ambassadors

ambassadors, and their numerous retinue. I have only to add, that so well served is the Porte by these agents, that I have actually seen upon the Vizir's table exact lists of the military forces of the most potent Christian princes of Europe; calculations of the utmost amount of ships and troops they could possibly assemble for particular purposes; details of their reciprocal misunderstandings; interesting anecdotes of the internal administrations of their respective governments, and delineations of the ruling passions of their prime ministers.

What shall we say then of a court so well informed, where the major part of the men are soldiers, and where the want of success in the commanders of armies and fleets is punishable by the laws with death; in fine, whose measures are so well concerted before they commence a war; when we see its empire hastening to its dissolution? but that despotism and avarice on the part of the rulers, and cowardice and indolence on the part of the people, uniting with superstition and voluptuousness, are undermining its foundation. It is possible, however, that in a country where every man may enroll himself a soldier if he chooses it, and thereby acquire great privileges, some man of genius may start up, and availing himself of the docility and flexibility of his countrymen, under their present circumstances, may
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train them, and lead them to victory, to conquest, and to deliverance from the dreaded yoke of the Russians.

A change of system in the government of any provinces they may hereafter take, or recover from the enemy, will be absolutely essential to the restoration of the Ottoman empire to its pristine glory, if it be not too late. Hitherto they have shewn themselves totally ignorant of the methods taken by civilized nations to secure their conquests. They have obliged the inhabitants of the provinces they have conquered, that were at a great distance from the seat of the empire, to remove into more interior provinces, and to submit to the supreme governors of them, leaving their own depopulated and uncultivated: this piece of Turkish policy had two objects: the first, to prevent revolts; the second, that the enemy might be discouraged, and not attempt to recover them, by the dread of marching an army into a province where they could not find subsistence, and might perish for want of food and quarters. On these principles it is likewise observable, in the Turkish annals, that after they had made the conquest of any considerable provinces, they were ever most ready to negotiate a peace, because they wished to have time to remove the old inhabitants, and to establish a native population in them; but in this they have committed a great error;

error; it would have been much better policy to have allured the old inhabitants by mild treatment, and proper encouragement, to submit voluntarily to the laws, customs, and manners of their new masters.

The *third* article of domestic policy is to secure a constant supply of the necessaries and conveniences of life on easy terms. Upon this head, the Turkish government merits much praise for its strict attention to the articles of provision, of which there is always a very great abundance at Constantinople, notwithstanding the immense number of its inhabitants, exceeding that of any other capital city in Europe. The markets are daily supplied, not only abundantly, but on more moderate terms than in any other city; and the variety is so great, that the most luxurious appetite may be easily gratified. For this purpose, the government takes care to keep up a good understanding with all those places from whence provisions, or other conveniences of life, are brought to Constantinople: they will suffer indignities, outrages, and even seditions, without resentment, from the Tartars of the Crimea, because they furnish the city with vast quantities of provisions, forage, &c. It is for the same reason the Turks are so careful to preserve to themselves the navigation of the Black-Sea. And on this account, likewise, they have made
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use of so many stratagems, and expended such prodigious sums, to gain over the *Cossacks* to their allegiance. It must be observed, however, that there has not been the same plenty of provisions at Constantinople since the war with the Russians; and that the prices of most articles have been considerably augmented. And undoubtedly things will be still worse, from the revolution that has just taken place; for if the Russians quietly keep possession of the Crimea, monopolies of provisions, which the Turks strictly prohibited, will take place, and the inhabitants of Constantinople will no longer live at their ease; the dearth of provisions may occasion insurrections and emigrations: this, then, is another great stride that the Empress of Russia has taken towards facilitating the subversion of the Ottoman power in Europe.

The *Laws* we may regard as the *fourth* grand object in every system of government. In all other nations they are the foundation and pillars of justice, by which universal tranquillity and good order are established. In Turkey they seem to have a very different object. Appearances are the same, but the mode of administering the laws is as different from that of other states as the effect it produces. The dispensation of the Turkish laws, instead of maintaining justice and equity, tends only to support the three
principal

principal objects of the Turkish polity; which are the absolute power of the prince, the oppression of the people, and enriching the imperial treasury. All law proceedings in Turkey are reduced to the depositions of witnesses, no other proofs avail; and witnesses are to be purchased at every price. The government is not insensible that such a method is subversive of all equity; but it knows at the same time, that it is well adapted to the support of unlimited authority, and of the caprice of the sovereign and his ministers. The judge always has it in his power to declare which are false, and which are true witnesses; this opens the door to private interest; for the best witnesses are generally those whose employers can make the richest presents to the judge; and when the partiality and oppressions of those judges have filled their coffers, the people are stirred up by secret agents to carry their complaints to the foot of the throne, where the sovereign most graciously condescends to open the imperial treasury to receive the riches they have amassed, as fines for the false judgment they have given, and to appoint new judges as venal as their predecessors. Fortunately for the dismissed judges, they belong to a corps dreaded by the Sultans, and therefore they are permitted to wear their heads in obscurity, the remainder of their lives.

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The *fifth* maxim in all well-regulated governments is, to excite emulation by rewarding meritorious actions in every line of public service. The experience of ages has proved in every country, that however disinterested men may appear, they seek ultimately some reward or other for their labours, and the recompense must be suited to their ruling passion. The hope of reward has raised up heroes, statesmen, and legislators in other countries; in Turkey the rewards for the greatest services are so trifling, that they cannot be productive of signal exertions either of bravery or ingenuity. If a person of mean condition has rendered an essential service to his sovereign, or to the public, it is either totally passed over in silence by the administration, or a sum of money is given him, so trifling that it cannot be called a reward. If a person of rank has performed any signal exploits, the Sovereign himself clothes him in a rich pelice, and gives him a scimitar. He may likewise hope to rise in rotation, or by seniority, to some office in the treasury; in the civil, or in the military establishment of the empire. It must be acknowledged, however, that these trifling presents are esteemed by some of the Turks as much as the highest titles of nobility, or the ribbons and pensions granted by Christian princes, as the rewards of public services.

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And as the Ottoman system of politics is calculated to extirpate nobility; these substitutes have been invented, to gratify the vanity of the human mind. In a word, the youth who are educated in the Seraglio are taught from their infancy, that the most implicit obedience to the will of their sovereign is the essential qualification of a good subject. To this doctrine they set no bounds, for they will suffer death with the greatest resignation, believing, as an article of religion, that they shall be instantly transported to Paradise, as a reward for their blind obedience to the will of the Grand Signor. No wonder, therefore, if men so prejudiced in their education should, if they survive the day of battle, in which they have displayed signal valour, be amply satisfied with such a personal mark of royal favour as the investiture of a pelice, and the present of a scimitar mounted with precious stones.

It is upon the principle of this unlimited obedience, that all persons employed in the service of the monarch, even the Grand Vizir himself, are distinguished by the appellation of *Cola*, that is, slave to the Grand Signor; and these people as heartily despise the name of subjects, as the Christian nations do that of slaves. A *Cola* in Turkey may insult a common subject with impunity, for the latter dare not complain. To a

mind occupied with these ideas, the most trifling present from the prince is considered as a gift from Heaven, passing through his sacred hands. In fact, they give the Sultan divine titles, for they call him God upon earth, the shadow of the Deity, &c.

Most of the Mahometan doctors, the expounders of their law, have declared, and continue to declare, that the sovereign is above the laws; and that he may revoke his promises, and even his oaths, when he discovers that they are prejudicial to his absolute power, and unlimited will. At the coronation of each monarch, he swears that he will be the defender of the Mahometan religion, of its rites, customs, and ceremonies; and of all the laws of Mahomet. Yet the same laws, according to those doctors, declare the monarch to be the only true, infallible interpreter of them.

But it must be acknowledged, that other more learned and independent doctors of the Mahometan law refuse to acknowledge the power of the Sovereign to judge and decide upon matters belonging to religion; and they make use of nearly the same arguments which the Romish theologists urge against the imperial and royal authority.

The following anecdote respecting this subject merits our attention. In the reign of Sultan *Osman*, a Mufti, in giving judgment upon an affair which belonged to religion,

religion, made use of words similar to those of the Popes of Rome, to express his divine authority and infallibility. But when the sentence was presented to that excellent monarch he annulled it, saying, "I will not be a schismatic, by acknowledging two Popes. I know there is one at Rome, but I will not allow of another at Constantinople."

With respect to temporals, all the doctors maintain that the power of the Sultans is absolute. And the Sultans make use of this decision against them, as well as the rest of their slaves and subjects.

The punishment of crimes is the *sixth* and last object in the political system of the Turks; with which we shall conclude this division of our history. It is scarcely possible to give credit to the severity of the punishments inflicted in Turkey, or to the rapidity of executing them. The Turkish government hardly makes any distinction of offences; for they punish equally with death those violations of the laws, however trifling, which happen through negligence or inattention, as well as the most atrocious crimes. A conduct so arbitrary and cruel must frequently be unjust. However, in an empire founded upon slavery and rapine; of such immense extent, and governed more by caprice, than by fixed principles of policy and justice, this extreme severity is become,

at the present time, almost essential to its preservation. The frequent changes of the governors of provinces, and of other great officers of state, civil and military, who are generally promoted to them to answer the particular views of the Sultan, or of the Grand Vizir, without any regard to abilities or merit, is the fruitful source of many evils in the body politic, which they endeavour to remedy by frequent and sudden executions. Nothing can be more tyrannical than this system; but undoubtedly it has often prevented revolutions.

With respect to the military, the same severity being extended to every rank of officers, it is remarkable that instances of cowardise or misbehaviour in the Turkish commanders of armies have been very rare; on the contrary, that slavish principle, the dread of punishment, has made them perform the most heroic actions. The rigour of the laws, and the certainty of being put to death with very little ceremony for violating them, affects all orders of men throughout the empire. It obliges those who hold public offices to be attentive and diligent in the discharge of their important duties, and it produces in the mass of the people that humility and moderation which is not to be met with in the common people of any other country.

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In fact, it is very astonishing, that in so large and populous a city as Constantinople, inhabited by persons of different nations and of different religions, a murder or a robbery is scarcely ever committed: it, therefore, most assuredly owes its public tranquillity and good order to the regulations of its police, which we shall notice under a separate head, and to the certain and speedy execution of criminals.

The *Grand Vizir*, the *Capitan Pacha*, the *Agha* of the Janissaries, and the *Bostangi-Bashaw* are the only ministers who have the right of inflicting condign punishment, each in their respective departments. But the Grand Vizir is absolute, in this particular, over all manner of persons whatever, including even the other ministers just mentioned; for he is the executor of the supreme will of the Sultan, unless he chooses to draw the sword of justice, or rather the bloody poignard himself; a circumstance which frequently occurred in the early periods of the Ottoman history, but of which we have no instance in our day, the Turkish sovereigns having imitated the example of the Christian princes, by throwing the burthen of every act of cruelty and oppression upon the broad shoulders of their ministers, or political porters. The inferior officers of justice may inflict pecuniary punishments, imprison, and chastise by

corporal pains; even the Greek Patriarch is permitted to order the bastinado to be given to the Greek subjects for common offences, and for the more flagrant to send them to the galleys.

The modes of execution in Turkey, not practiced in the Christian nations of Europe, are, impaling, suffocation, and strangling; but of late years, beheading with the scimitar is the most prevailing; and with respect to great men, and upon sudden emergencies, after the fatal mandate is issued, it is executed in the most speedy manner; the executioners frequently come upon him by surprize in his house, or in his garden, or on the highway, and according to his situation dispatch him, sometimes laying him across the knees of one, while another strikes off his head at a blow; at others, as he is sitting upon his sofa, smoking his pipe, or taking his coffee, off goes his head, when such a catastrophe was least suspected; the warrant having been shewn to his attendants by the executioners in their way to his apartments, and the dread of their own safety imposing profound silence and implicit obedience. In cases of resistance, which proceeds only from the unfortunate victim himself, or perhaps from the zeal of some devoted slave near him, a horrid mangling execution ensues; the executioner, who has made himself expert
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at his office, by almost daily practice for years, in throwing up apples into the air, and cutting them in halves as they descend, aims at the neck as well as he can, but missing his mark, makes dreadful havock in destroying his victim.

Having now given a clear idea of the Turkish system of policy, chiefly confined to the internal administration of government, the next subject meriting our attention will be a concise view of the external politics of the Porte, exhibited in its present conduct with respect to the different princes or states of Asia and Europe, and we shall begin with the first.

*Of the political Conduct of the Turks with
Respect to the Persians.*

THE *Persians*, the *Mogolais*, and the *Usbeck-Tartars*, are the Asiatic nations whom the Turks respect, fear, and hate. The Persians, on account of the extent of their empire, their numerous armies, and the difference of their religious opinions, being considered by the Turks as heretical Mahometans, are the most abhorred, but they are not so much dreaded at present, because the Turks are fully convinced that the intestine troubles of Persia will not permit them to unite their forces against a
foreign

foreign enemy, and likewise, because they perceive that other powers have their views upon the Persian empire, perhaps to dismember it, in the same manner as the kingdom of Poland.

Formerly, no people upon earth were so formidable to the Turks as the Persians, and for various reasons. The first, and the most material was, that extreme aversion the Ottomans always had to enter Persia, or to march an army to its confines, in order to carry on a war against them. The very great length and badness of the road from Constantinople to Bagdat, the last capital town of the Ottoman empire, on the frontiers of Turkey; the inclemency of the climate, which is fatal to all strangers; and the scarcity of provisions in extensive and fertile provinces destitute of inhabitants to cultivate them, combined with other similar circumstances, convinced them, by experience, that very few of their men survived a campaign. In a word, it is the universal grave of all foreign troops.

The very great extent of country between *Castarta* and *Bassora* was another obstacle to the Turks in their wars with the Persians; for they were obliged to keep several armies in the field at a time, which occasioned enormous expences, and exhausted the imperial treasury, by subverting its system of internal œconomy.

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The revenues of the state likewise suffered considerably, by the interruption of the passage of the caravans of *Persia*, *Bassora*, *Bagdat*, *Mossul*, *Diarbekir*, and *Orfa*, which being always loaded with rich merchandises, pay considerable duties to the Turks, upon entering their dominions.

The victories of the celebrated Kouli-Khan, and of *Korim-Khan*, also gave them fatal proofs of the power of the Persians, when they had no domestic divisions. Even the conquests they might make in Persia must be at such a distance from the seat of government, that they could not long keep possession of them.

Finally, religious causes always did and still continue to operate against a war with the Persians, and have more than once produced a sudden peace soon after the commencement of a war. The Turkish government are well apprized that many of their subjects are of the sect of Ali, the prophet of Persia; amongst these, there are some who hold considerable employments, and others who may happen to command armies; and the inhabitants of almost all the frontier towns on the side of Persia not only follow the religion of Ali, but are prejudiced in favour of the Persian government, because the Persian governors of provinces are not so tyrannical as their own. Under every point of view then, it is the true interest of the
Turks

Turks to take every precaution to prevent a rupture with the Persians, who, on the other hand, if they were not torn to pieces by civil dissensions, would constantly seek some plausible pretext for commencing and prolonging a war with the Turks, partly from inveterate hatred, but more from a love of extending their domains.

The Mogul and the Usbeck Tartars were once formidable to the Turks, but after the conquest of the Mogul empire by the Persians, that power was no longer to be dreaded, but the remains of a very profitable trade still carried on between the inhabitants of Indostan and the Ottoman subjects, through the gulph of Persia to *Bassora*, induced the Porte, a few years since, to give a most magnificent reception at Constantinople to an envoy extraordinary from the Great Mogul.

The Usbeck Tartars, who are situated on the borders of the Caspian Sea, and are bounded on the North by the other Tartar kingdoms, and on the South by the confines of Persia, are a warlike independent nation, intirely destitute of military discipline, and having but imperfect notions of civil government: yet, from their hatred to the Persians, they have often courted an alliance with the Turks, and even offered to bring powerful succours to the Porte in time of war, but the Turkish government never
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would accept their offers, nor enter into any friendly alliance with this people, from a deep rooted jealousy, that if they once gave them a footing in Turkey, from allies they would become conquerors, being a warlike people, and inhabiting a rude country, which they would be glad to exchange for some of the rich provinces of Turkey in Europe.

CHAPTER XXI.*Of the Turkish Policy with Respect to the Powers of Europe.*

THE Turks, taken collectively, despise all the European nations, and only receive the ministers of Christian princes from the two motives of pride and interest. But, since the aggrandizement of the Russian empire, they have studied the art of concealing their sentiments, by an external appearance of indiscriminate civility and respect to all foreign ministers at their court. It, therefore, requires a more intimate knowledge of their political situation, to enable us to point out which of the European nations they most esteem, which they despise, and which they dread. There are, however, some external circumstances, which may serve as a guide to the internal views of the Seraglio, in their treatment of foreign ministers.

A very great revolution has taken place with respect to the Russians, since the last war. Before that event, the Turks affected to despise, and openly derided that power; since the peace, they have shown the greatest
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dread of this formidable enemy, and have condescended to court the favour of the Empress by every mean and servile art. A superstitious belief, that the Ottoman empire is finally to be subverted by some Christian power, has universally prevailed for near a century past, but it was not till after the fatal blows they received from the Russians, in the last war, that they began to apprehend the completion of the prophecy from that quarter. On the contrary, after the death of Peter the Great, they flattered themselves that they should subdue the Russian empire, and they went so far as to nominate governors of *Moscow*, and of the Russian provinces.

But at present the face of things is totally changed at Constantinople, where the Russians are treated with the greatest civility, and privileges are granted them which are denied to the subjects of other Christian powers. The Russian minister has more respect paid to him externally than any other; at the same time, it is well known in the interior of the Seraglio, that the Sultan and his ministers detest the Russians, and ardently wish for a favourable opportunity to humble the pride of the renowned Catharine, and to reduce the increasing power of her empire. And so certain is this fact, that if the reigning monarch had been upon the throne before the peace of 1773, was signed,
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it is the universal opinion, that event would not have taken place. However, having failed in his design to try the fate of arms, the Grand Signor makes use of every political stratagem to undermine a power now considered as the natural enemy to the Turks.

For this effect, his agents are secretly employed to foment jealousies at the other Christian courts of the growing power of Russia, and to divide the Christian princes into strong political parties for and against the alarming preponderance of that power in the affairs of Europe. How far the Grand Signor has succeeded will be discovered in the sequel, as we proceed to state the political situation of the Porte, with respect to other nations, especially the French.

In fact, the Russian power is augmented to such a degree, that if none of the other principal powers of Europe interpose, to save the Ottoman empire, it must be crushed. To be convinced of this truth we need only advert to some late changes in the political situation of the Turks. The Tartars, who formerly made continual depredations on the Russian territories, and carried off great numbers of their inhabitants, whom they sold, together with their own people, as slaves to the Turks, are now more inclined to favour the Russians than the Ottomans,

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and have a more intimate connection with the court of Peterburgh than they formerly had with that of Constantinople. The difference produced by these circumstances in the population of Constantinople, and in the œconomy of the state, is very considerable. It has been computed that the Tartars sent 20,000 slaves annually to Constantinople, many of whom were purchased for the most menial offices in the Seraglio, and for want of whom native subjects must now be employed.

In a word, the Christian powers interested in the preservation of the Ottoman empire in Europe must not be surprized if the Porte, yielding to the circumstances of the times, and finding itself unable to repel the Russians by force of arms, should negotiate a treaty for ceding the Ottoman domains in Europe to the court of Peterburgh, contenting itself hereafter to make *Prusa* in Asia Minor its seat of government, and thereby gratifying the most sanguine wishes of the ambitious Catharine, whose ultimate aim has long been to remove the seat of her empire from the North to the South, from the icy region of Peterburgh to the serene climate of Constantinople.

We shall close this subject with an anecdote, which will place in a striking light the degree of fear and humiliation to which the Turks are reduced, in regard to the Russians.

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When *Prince Repnin* was at Constantinople, in quality of ambassador and minister plenipotentiary from the Empress of Russia after the war, it happened that the Prince, preceded by two Janissaries, ascended the mount that leads to Pera, on the side next the Arsenal, in the same moment that the *Topei-Bachi*, or General of the Artillery, descended by the same path. The Janissaries stopped to make their obeisance to the *Bachi*, as is customary, and by their stopping obliged the Prince to do the same; upon which, that he might not be obliged to salute the *Bachi* first, and give way to him, the path being narrow, he pushed the Janissaries on with his cane, and the *Bachi*, observing this manœuvre, vented some passionate expressions against the Prince. The latter, without loss of time, sent his complaints of this insult to the *Reis-Effendi*; in less than two hours he received for answer, that the *Topei-Bachi* was dismissed, and that if he was not satisfied, within a less space of time they would send him his head.

Of Prussia.

IT is only of late years that the Turks have known any thing of the power and influence of Prussia. The wars between the renowned reigning monarch of that country
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and the House of Austria first brought the Prussian name into esteem at Constantinople. The alliances that the King of Prussia entered into with the first princes of Europe likewise contributed to render him formidable to the Turks. And the ties of blood between the royal houses of Brandenburg and Sweden gave them hopes of adding a new friend to their declining cause. Upon these grounds, the Prussian minister is greatly carested at Constantinople, and the Porte takes every possible opportunity to profess a sincere friendship, and the greatest veneration for the Prussian monarch, but the Turkish ministry has hitherto failed in the grand object they had in view, of engaging him to conclude a treaty of alliance offensive and defensive with the Grand Signor. The most they have been able to accomplish has been, to prevent his becoming a powerful enemy, but how long their policy may succeed, even in this point, seems very doubtful, as it is strongly suspected that a pretty ample share of the Turkish domains in Europe will fall to his lot, whenever the great Northern potentates of Europe think proper to seize them, and to confine the Ottoman government within the boundaries of Asia.

Of Sweden.

THE Swedes are the most antient allies of the Turks, and in former times were very powerful friends. The protection the Ottoman court gave to the famous Charles XII. King of Sweden, after he had made Russia, Poland, and Germany tremble, cemented the antient amity of the two nations, and from that time to the present, though the ability of Sweden to be serviceable to its allies has continually diminished, the Turks have always cultivated the esteem and friendship of the Swedish monarchs, through policy, in hopes of engaging them, upon occasion, to make a diversion with their forces against the Russians, or the Emperor of Germany, in time of war. It is even well known, that a particular treaty subsists between Sweden and the Porte, which was for a long time kept secret, whereby the Swedes engage to furnish the Turks with 12,000 men to march into the Russian territories, to make a diversion in their favour, whenever the Russians declare war against the Turks. But as such treaties and secret alliances are seldom observed, if it does not suit the interest of the contracting party, very little is to be expected, in case of a new war between the Turks and the Russians,

fians, from the Swedes; the Ottoman empire must find more potent allies to support its tottering fabrick. Besides, nothing is more easy than to avoid the force of the treaty, by pretending that the Turks are the aggressors, which cancels the obligation to provide the stipulated succours. Holland has just given an example of this species of political chicanery, by evading the performance of the stipulations in a treaty of commerce and alliance long subsisting between that republic and Great-Britain.

Of Poland.

THE time that the Poles were formidable to the Turks, and consequently very much courted by them, is long since past. The extent of the Polish dominions, their population, opulence, and, above all, the great number of cavalry they could bring into the field, well disciplined, and of approved courage, kept the Ottoman empire in continual alarms, especially when the Poles used to join the *Cossacks*, a savage people, who laid waste and destroyed the Turkish villages at no great distance from Constantinople, and often reduced that capital almost to a famine, by intercepting the provisions destined to supply its markets.

Owing, however, to the want of precaution in the management of such a warlike people as the Cossacks, the Poles lost their affections, and they shook off their dependence on that haughty nation. On the other hand, the Turks with the greatest assiduity courted their friendship, by presents, caresses and every other political stratagem, till they brought them over to their interest, and thus not only delivered their territories from these dangerous invaders, but drew off a great part of the military strength of Poland. From that revolution may be dated the decline of the power and riches of the kingdom of Poland. There still subsists, however, a reciprocal good understanding between the two nations; but since the partition of Poland, the chief care of the Porte is to be well informed of every transaction that passes in that country, and, by every species of private intrigue, to keep down the predominant power and influence of Russia in that state; for this purpose the Ottoman agents are always ready to support the pretensions of the Emperor, and of the King of Prussia, against the Russians, in case of any dispute arising concerning the shameful treaty of partition, by which those three potentates dismembered the antient kingdom of Poland.

As a proof of the little regard the Turks pay to a nation from which, under its
present

present circumstances, they cannot expect to derive any advantage, we need only mention that the court of Warsaw having sent a minister plenipotentiary to the Sublime Porte not long since, he was treated with so little respect, and so different from the manner in which other ministers are received, that he was obliged to write home to be recalled; and I do not know of any other being since appointed. It is true, that the Turks excused themselves, by alledging that the court of Warsaw had insulted them, by sending to the Sublime Porte, in the character of a public minister, a man who had formerly taught French and Italian to the children of the Greek gentlemen residing at *Fanari*, near Constantinople. In fine, the present situation of the Ottoman empire, with respect to the Christian princes who surround it, is so truly pitiable, that it will not bear entering into a minute detail; we must, therefore, take a view of its interests at a greater distance from its confines.

CHAPTER XXII.

Of the political Situation of the Turks with respect to the Emperor of Germany.

THE Ottoman court has always shewn distinguished marks of respect and esteem to the house of Austria. Experience has convinced the Turks that the German troops are remarkable for their personal bravery, military skill, and strict discipline. Whenever these troops have fought against the Turks, they have confirmed them in an opinion, which is now become general amongst the Turkish military, that the German soldiers are braver than those of any other European nation. The dissensions that formerly prevailed between the electoral princes and the emperors of Germany, and the disaffection of the German protestants, subjects to the house of Austria, made Sultan Mustapha declare, that the Turks had nothing to fear from the Emperor, while he was only the chief of an empire, in which there are so many other chiefs; for he could never believe that all these heads would move within one narrow circle, on the contrary, they would pursue different

different roads; but, added he, if ever the Emperor of Germany is able to reduce these heads to tails, they will all follow his train. In other words, if the Emperor is in friendship with, and supported by the electoral princes, his power will be so formidable, that he may not only crush the Ottoman, but even the Russian power in Europe. And such is the actual situation of the reigning Emperor of Germany, the illustrious and amiable JOSEPH II. whose liberal regard for the general welfare of his subjects, whose generous conduct in granting several privileges to the protestants, and whose political wisdom in the administration of his extensive government has endeared him to all ranks of people. The Protestant and the Roman Catholic electors of the empire are no longer divided, but combine and unite to support the dignity, and enlarge the interests of the Imperial crown. Yet, this unusual harmony subsisting between the electoral princes and the Emperor has not produced a system of politics at the court of Vienna so favourable to the Turks as they expected; for they flattered themselves, that they should have been able, by their intrigues, to have brought about a rupture between the Germans and the Russians, which would have diverted the Empress from her ambitious designs on the Ottoman dominions in Europe, and have protracted,
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if not prevented, the fall of the Turkish empire. How greatly then must they have been mortified at the close alliance of the two imperial powers; and how deeply sensible they are of its consequences is visible in that cautious and respectful conduct which they observe in every thing that regards the Emperor or his subjects. Some provinces in Moldavia have already been ceded to him, and this seems to be only an introduction to further demands and fresh concessions. In fact, the Emperor's great and deserved reputation, and his powerful influence in Europe, keeps the Turks in such awe, that even in cases wherein they have had reason to complain of the conduct of the Imperial minister at Constantinople, they have suppressed their complaints, and have quietly submitted to the violation of their most sacred rights.

An instance of this kind occurred during the late war between the Turks and the Russians, of so singular a nature, that it merits an ample relation of all its circumstances, in this place. The ceremony of exposing the sacred standard of the prophet Mahomet, by carrying it in grand procession through the principal streets of Constantinople, previous to its being transported to the camp, is a solemnity held in the highest veneration by the Turks, and so sacred, that they will not permit any persons,

sons, of any rank or religion whatever, except Mussulmen, to behold it: for which reason, three days before the day of the procession, heralds are sent to proclaim in every street of Constantinople, that on such a day the standard of the prophet will be carried through the city, on its way to the army, and that no persons, not of the Mahometan religion, are to be in the streets through which it passes, or looking out into them from any houses, under the pain of death, in case of disobedience. Notwithstanding this absolute prohibition, the Imperial minister, unmindful of his public character, which should have made him more delicate than a private person upon such an occasion, was persuaded to gratify the curiosity of his wife and his two daughters, who were determined to see this grand procession. For this purpose, he agreed for a chamber in the house of a Moulah, situated in one of the streets through which it was to pass; the price was fixed at fifty piastras; but, two days before the solemnity was to take place, the minister found out a more convenient apartment at an inferior price, which he immediately took, and relinquished the first. The Moulah in vain represented that Europeans generally keep their words, but more especially public ministers; he was refused every kind of satisfaction, and was dismissed

dismissed with taunts, the minister well knowing that no tribunal would dare to proceed against him, and that though the order of the Moulahs have the most powerful interest with the government, yet their dread of offending his royal master was superior to every other consideration. The Moulah submitted, in appearance, without murmuring at his hard lot, but he secretly meditated vengeance, and only waited a proper opportunity to gratify this darling passion in the breast of a Turk.

In the very moment, then, that the holy standard was passing through the street in which the ambassador, his lady, and two daughters had taken a chamber, and as it approached the house, from a window of which, half opened, they were looking at the splendid shew, the Moulah set up a loud cry, that the holy standard was profaned by the eyes of infidels, who were regarding it through the latticed window of such a house. The multitude, which was immense, as all the orders of the people attend the solemnity, instantly took the alarm, and a party, consisting of near three hundred enraged Janissaries, detached themselves from the procession, and broke open the door of the house, determined to sacrifice to the prophet those daring infidels, who had profaned his holy standard. The imprudent minister in vain represented to them

them that he was the imperial ambassador, he was instantly knocked down, and the inner doors being forced, they found the ambassadress, whom they stripped of her jewels and clothes, and nothing but her age protected her from further insults. As for the young ladies, they had fallen senseless upon the floor in a swoon, from which they were only recovered by the extreme torture of having their ear-rings torn from them with such violence, that part of their ears went with them, they were likewise stripped to their shifts, and what they suffered besides no mortal can tell, as it was reported that some of the Janissaries had compassion on their youth and beauty, joined to their tears, and the wretched situation to which they were reduced, while another party were deaf to all entreaties; be this as it may, after they had plundered them, they retired, and in the evening this deplorable family were secretly conveyed to Galata.

As soon as the Grand Vizir received information of the horrid outrage committed on the person of the ambassador and the ladies, he communicated it to the Grand Signor, who condescended, though the ambassador was so much in the wrong, to send him compliments of condolance and excuse in his own name, accompanied with a rich pelice, which is a distinguishing token of

peace in Turkey; and as his Sublime Highness knew that the minister loved money, a very handsome sum was sent to him privately, and separate purses to the ladies, besides jewels far superior to those the Janissaries had taken from them. Having received such ample indemnification, the whole family seemed perfectly satisfied, and the young ladies being recovered from their fright, related the adventure to their Christian friends, in a manner that did no great honour to their modesty.

Had the piece finished with this act, all would have been well; but, unfortunately, the Divan thought something was due to public decorum, and that an example of severity was requisite in point of policy, that other foreign ministers might be assured of the safety of their persons and property. The strictest search was, therefore, made, to discover the individuals who were guilty of the particular personal insults and indignities to the ambassador, and to the ladies, but without effect: but the heads of 300 persons, Janissaries and others concerned in the riot, were cut off, and information of this bloody execution was sent to the ambassador, with a request to know if it would satisfy him; to which he replied, that so far as respected his own person and his family he was content; but that having sent dispatches to Vienna upon the subject, he

he could say no more, till the answer arrived. The courier impatiently expected on both sides at length arrived, and brought such an answer as might well be expected from so discerning and equitable a prince as the Emperor. It contained no complaints against the Porte, for there were none to make; but an order of recall to the minister, couched in terms that struck him to the heart, for he instantly fell sick, and either died by his own hands, or a natural death, in a few days. His wife and daughters soon after returned in a private manner to Vienna, where the story of the young ladies had arrived long before them, and represented in such a light to the Empress Dowager, who was still living, and absorbed in devout exercises, that they were ordered to retire to a convent, as parlour boarders, for the remainder of their days.

CHAPTER XXIII.

*Of the political situation of the TURKS with
Respect to FRANCE.*

A General error has prevailed amongst historians on the subject of the early connection between the Turks and the French ; it has been asserted, with common consent, by writers and statesmen, that the first treaty of commerce between the Porte and any of the Christian princes of Europe was made with France ; in consequence of which the French were the first Christians who had peculiar privileges granted them by the Turkish government, and the title of emperor was given by the Ottomans to the kings of France. But a written document preserved in the archives of the city of *Ragusa* clearly demonstrates that the Ragufans were the first Christians who entered into a treaty of commerce and alliance with the Turks. These people sent deputies to Mahomet II. while he lay before Constantinople, to negotiate a commercial treaty with that monarch ; and when he took the city, these deputies entered it with the conqueror, and there concluded the treaty, in which the city of *Ragusa* is declared
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to be under the protection of the Sultan, and certain privileges were granted to the Ragufans, to enable them to carry on their trade to the Turkish dominions with advantage, and to encourage them to repair to, and settle at Constantinople. The deputies accordingly remained in that city, and the *Kat-scheaif*, or commercial treaty, signed by Mahomet himself, was transmitted to Ragusa, where it remains in the town-house to this day. Now, it is certain that the first treaty made by the French with the Turks was in the reign of FRANCOIS I. near fifty years after the death of Mahomet II.

Having rectified this mistake, in honour of historical truth, let it be remembered, that next to the Ragufans, the French claim the precedence, in their commercial intercourse with the Turks, to all the other nations of Europe; and it is but justice to declare, that the union not only of commercial, but likewise of political interests, has been preserved, with very little interruption, from the æra of their first alliance to the present date. The Porte has always found in France, a powerful and faithful ally, and in return, the Turks have not only treated the ministers of France residing at their court with every mark of respect and affection, but they have strong and universal prepossessions in favour of every individual of that nation. The commerce of the

French nation is likewise more favoured than that of any other people; and the sound policy of the Turks is manifested upon this occasion, for they are actually indebted to the French government at this moment, as they frequently have been in former times, for the support of their declining power. The improvements they have made of late years in the discipline of their land-forces, and of their marine, they owe to the skill and activity of French officers, permitted by the court of France to enter, upon sundry occasions, into their service. Their artillery has often been conducted by French engineers; and Count Bonneval, a French officer of rank, long enjoyed the post of *Topchi-Bashaw*, or chief of the cannoneers, having embraced the Mahometan religion to obtain it. In the late war, it is believed there were not less than 300 French officers in the field with the Ottoman armies; the French likewise constantly supplied Constantinople with corn and other provisions, which they sent under strong convoys. Thirty-seven large vessels, laden mostly with corn, the masters of which were ignorant that the Russians had taken possession of that place, were at one time prevented from proceeding on their voyage by the vigilance of Admiral Elphinstone, who commanded the Russian Squadron off that island.

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In a word, the Turks have the greatest reason to place an entire confidence in their alliance with France at this time, as the only means left to preserve their empire from dissolution. For, it is no secret with intelligent people, that the Porte is deserted by all the other Christian powers, some of whom may soon have reason to repent the false policy of falling into the views of an ambitious woman. The perfidy and ingratitude of the Russians, which are the characteristics of the government, and of individuals, have already been severely felt by the English, whose statesmen, during the present century, have ever been the dupes to the chimerical system of preserving the balance of Europe. France, more steady to its ancient alliances, alone controuls, checks, and impedes the designs of the court of Peterburgh against the Ottoman empire.

No wonder, then, that the French ambassador at the Porte receives the most distinguished honours. At my departure from Constantinople, the Marquis de St. Priest, a knight of Malta, enjoyed that great dignity, and being intimately acquainted with *Monsieur Fantou*, his chief dragoman, I had an opportunity of knowing that the Marquis could obtain an audience of the Grand Signior, or of the Grand Vizir, whenever he pleased; and that upon such occasions such honours were paid him, as no other ambas-

fador ever received. Yet, as there are a set of discontented mortals to be found in every nation, especially amongst the populace, this amiable minister, whose virtues in private life gained him the esteem of all who knew him, never went to audience, but some of the Turks, as he passed along, cried out, “ here comes the traitor dog of a French-
“ man ;” which the sensible dragoman took care to interpret into some well-turned compliment, being apprehensive of the consequences for the poor wretches, if he had declared the truth.

A bon-mot of this ambassador deserves to be mentioned, as it has passed into a proverb with the christians at Constantinople. He used to call the dragomen the second plague at Constantinople, and with great reason ; for as very few foreigners who have business at the Porte, or in the city, understand the Turkish language, these interpreters often do a great deal of mischief, by giving false interpretations to suit their own interest, or those of the Turkish ministers, by whom they are often bribed as spies upon the very strangers by whom they are employed, and handsomely paid.

Of the English Nation.

THE esteem in which the English have been held by the Porte has been diminishing many years; but no external mark of this change has been shewn to their minister at Constantinople. However, they may be assured that the basis of this decorum is founded in great fear and jealousy, not in true friendship. Ridiculous as it may appear, the Turks still indulge the foolish vanity in private, to think that they are a power superior to all others upon earth. Their national pride, therefore, has been cruelly mortified, as often as they beheld the British fleets triumphantly commanding the Mediterranean, and so numerous, that they had squadrons upon almost every ocean. They also envied the flourishing state of the British commerce; and whenever they drew comparisons between the great maritime force of England, and the despicable state of their own, the Ottoman pride broke forth in execrations against this formidable nation. Yet, the intelligent part of the Ottomans are not insensible that the English have often acted as mediators between them and their enemies, and have procured them honourable conditions of peace after unsuccessful wars. The decline of the British commerce

with Turkey, and the ascendancy which France, the perpetual rival of England, has evidently gained in the political state of Europe, have contributed to lessen the consequence of the English nation at Constantinople.

We shall speak more at large of the commerce of the Turks with the respective christian countries in its proper place, under separate heads. In the mean time, it will perhaps be entertaining to conclude the present article with an interesting anecdote of an English consul, Mr. N——, who resided in that capacity not many years since at Aleppo. This gentleman was remarkable for his skill in horsemanship, and consequently was very fond of riding out to take the air. One evening, between four and five of the clock, as he was riding through one of the streets, in his way out of town, attended by his dragoman, his secretary, and two Armenian domesticks on horseback, and preceded by a Janissary for his guard, a Turkish lad of the sacred tribe of Emir, having his green turban on his head, placed himself directly in the road before the Consul's horse. Mr. N—— made use of every dexterous manœuvre, by turning his horse to the right and the left, to get by, but in vain, the boy was too nimble; and being either bent upon wanton sport, or set on to do mischief, he still placed himself in the way: at length, the Consul aimed a

mart blow at the horse, that he might spring suddenly, as he saw an opportunity; but unfortunately he missed the horse, and struck off the lad's turban, which fell to the ground: the boy instantly set up a loud cry, the neighbours ran out of their houses, the passengers stopped, and a prodigious concourse of people soon gathering round them, amongst which were a number of his own superstitious and credulous tribe, he complained bitterly, that that infidel dog had purposely given him a blow on the head to knock off his turban, upon which the mob attempted to pull the Consul from his horse, but by superior agility he got clear of them, and reached home. Fortunately for him, his house was situated within the district of the custom-house, which is a privileged quarter: however, the gentry with the green turbans, to the amount of 3000, made an attempt to force the iron gates of the square; and the Bashaw seeing no other remedy, ordered the Consul to appear before the Cadi of the city, to abide his judgment; some assert, that the populace actually got into his house, the gates of the custom-house being opened upon a promise that they would not kill him, and dragged him by force before the Cadi: others say, that he went out of a back-door privately, and presented himself to the Cadi. Be this as it may, he was condemned to pay a fine of thirty purses to the

Emirs. Soon after, the Consul wrote an account of this whole transaction to the British ambassador at Constantinople, who transmitted it to the court of London; and when the Turkish government expected a very severe answer, importing no less than an order from the Divan to the Bashaw and the Cadi to make ample satisfaction to the Consul, or to lose their places; behold dispatch arrived at Aleppo from the ambassador, containing peremptory orders from his court, that the Consul should quit that city, and retire wherever he should think proper, except to England. The motives of the English government for this extraordinary conduct never transpired, but it gave great offence to the merchants of that nation established at Aleppo, who were subjected to daily insults from the populace, and more especially from the Emirs. Mr. Abbot, the present British consul, by his fortitude and prudence, has however restored that respect and esteem for himself and his countrymen which they justly merit, by their decent behaviour, and quiet submission to all the legal orders of the Turkish government.

Of the Spaniards and the Neapolitans.

THE Spaniards have always been declared enemies of the Turks; and the reason is obvious: long before the states of Barbary became, as they are at present, almost independent of the Porte, even while they yielded the most submissive obedience to the commands of the Sultans, they constantly carried on their piratical depredations at sea, taking the Spanish vessels upon their coasts, and interrupting their commerce in the Mediterranean. This practice the piratical states of Algiers, Tripoli, and Tunis continue to this day, and perhaps it is not now in the power of the Grand Signor to controul them, if he was upon the most friendly footing with Spain. But the Spaniards resent the past negligence of the Turkish government, in not delivering them from these savage plunderers. The crown of Spain suffers very considerable losses every year, as well in merchandizes as in subjects, by the Turkish pirates. It has been estimated that the value of the effects taken by them on board of Spanish merchant ships, exclusive of the vessels, amounts one year with another to two millions of Turkish piaftres; and that about 1500 Spanish subjects are taken and sold for slaves.

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It must be acknowledged, however, that the Turks have frequently offered advantageous terms of peace to Spain; but the extreme haughtiness of the Spaniards has always put a stop to the negociation almost as soon as it was commenced. Such is the intolerable pride of that people, that they would rather lose all their possessions, and be carried into captivity, with their wives and children, than give up an empty title. Spain must, therefore, always remain, as it is at present, a nation sunk in the dregs of superstition, pride, and indolence.

When the present monarch of Spain was King of Naples, expecting very soon to ascend the throne he now fills, he ordered his minister at Constantinople to exert his utmost efforts to procure a solid peace with the Turks, including the piratical states, that his subjects might enjoy the same security from those barbarians as the English, or any other the most favoured Christian power. But, notwithstanding the acknowledged abilities of his ambassador, the negociation proved unsuccessful, owing in a great measure to the perfidy of his dragoman, who shewed a copy of his master's commission to the dragoman of the French ambassador, and he imparted the contents to his excellency. French policy was immediately employed to traverse the treaty with Spain, upon a well-founded suspicion

suspicion that it would prove highly detrimental to the commerce of the French nation with the Porte, and the ambassador of France effectually succeeded; the negotiation was broke off upon some point of etiquette, and never after renewed.

Besides, the despicable state of public affairs at the court of Madrid is perfectly well known at Constantinople, and it daily adds to the contempt which the Turks openly avow for the Spaniards. It is no secret at the Porte, that Spain is no longer formidable; that her finances are so badly administered, notwithstanding her gold and silver mines in America, that they are not in a condition to furnish the expence necessary for cultivating some of her best European provinces, which are actually depopulated, through the indolence and venality of the Spanish ministry; neither are the Turks strangers to the ruinous expences in which the crown of Spain has been involved, to support her part in the family compact; in a word, it is hardly credible in what degree of derision the Spaniards are held by the generality of the Turks; how far their late resolute attempt to destroy Algiers, the most powerful of the piratical states, and the greatest plunderers of the Spanish subjects, may alter the sentiments and conduct of the Porte, time alone can discover; but, according to the system of
Turkish

Turkish policy, if Spain succeeds against the states of Barbary, the principle of fear will induce the Ottoman government to instruct their agents at Madrid, to set every engine at work to procure an embassy from Spain to Constantinople, to negotiate a peace.

The King of Naples, on account of his family alliance, and his political connexions with both France and Spain, is so well respected at Constantinople, that his minister of late years has resided at the Porte in the character of envoy-extraordinary, and is treated with the same distinction as the ambassadors of other foreign princes, of the longest standing. The Turks have likewise concluded a treaty of commerce with the Neapolitans, but the trade carried on between them is so trifling, that it is hardly worth mentioning.

External appearances of cordiality, however, cannot conceal from the well informed the secret jealousy of the Porte, with respect to some latent claims, which the crown of Naples has upon a part of the Ottoman territories: they suspect that a time will come when this sprig of the Bourbon tree, aided by the forces of the main body, may seize upon those lands, and therefore they watch all the motions of the court of Naples with great diligence. At present, no rupture is likely to ensue,
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for, independent of the dread of another war with Russia, the Neapolitans are secured in their alliance with the Porte, by the friendship of the Capitan-Pacha, whose influence is unbounded, and who is under very great obligations to the King of Naples. This favourite of the Grand Signor was formerly commander of an Algerine corsair, and was involved in a quarrel with the Dey of Algiers, concerning the division of the plunder taken by him in a vessel at sea. As the Dey pretended to a larger share than the usage of piracy prescribed, the commander opposed him, and carried his point; after this he well knew that his life was in danger, and therefore took the resolution to escape with all his effects. He fled to Spain, where, for some secret reasons of state, he was well received, but as the King of Spain had no interest either with the Porte or the Dey of Algiers, to obtain his pardon, which he solicited, he sent him to his son, the King of Naples, recommending him to his protection. The Neapolitan monarch accordingly sent instructions to his minister at Constantinople, to press the Grand Vizir to insure the life of this man, and even to employ him, representing him as a person who could be very useful to the government. M. de Luddolf, the Neapolitan minister, followed his instructions so well, that he obtained
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all he asked. Our pirate was ordered to repair to Constantinople, and it being in the time of the war with the Russians, the *Capitan Pacha*, or High Admiral, gave him the command of a line of battle ship, in which he behaved so greatly superior to any of their other officers, that he was promoted to higher rank, and in the end was himself constituted *Capitan Pacha*, which high office, together with the confidence of the Grand Signor, he still enjoys; and he watches every opportunity to testify his gratitude to the King of Naples, and to all his subjects.

When the King of Naples first intended to send a minister to Constantinople, the Grand Signor wrote to him, to testify his readiness to accept his minister, and the superscription of the letter ran in the following style: "To the flower of the great princes of Jesus, elected by the reverend senators of the religion of the Messiah, who is the mediator of the political affairs of the Christians: master of a modest and civil people; lord of the roads that lead to honour and glory, may whose end be happy," &c. &c.

I must not pass over in silence the cause of a late coolness between the two courts, which was very near being carried to greater lengths. The King of Naples gave a grand masquerade in his capital in the time of Carnival, to amuse the nobility and gentry
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of his court, and one of the characters, in a few words, turned the Mahometan religion, the Grand Signor, the favourite Sultana, the Mufti, the Vizir, and the whole Ottoman court into ridicule. The Turkish emissaries immediately sent intelligence of this transaction to the Porte, upon which the Grand Signor, who is naturally of a mild disposition, was so enraged, that he threatened to send the Neapolitan minister to the Seven Towers; but the affair was at length compromised through the powerful intercession of the Capitan Pacha, and of the French ambassador, who acted the part of an honest minister, and of an affectionate son-in-law upon this occasion; for he had married the daughter of the Neapolitan minister.

Of the King of Sardinia.

THE great reputation of the royal house of Savoy, the alliances it has made with the most powerful princes of Europe, but more especially with France and Austria, have operated as strong political motives, to induce the Ottoman government, upon all occasions, to profess a sincere esteem for the King of Sardinia. But he has no minister at the Porte, nor any treaty with the states of Barbary, to secure his subjects from their piracies
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at sea. This is much to be lamented, for his dominions are conveniently situated for opening a very beneficial line of commerce with Turkey, which would produce an influx of wealth much wanted in Savoy.

It will require a person possessed of uncommon abilities, and the art of secrecy, to be employed on the part of the King of Sardinia, in negotiating a treaty of commerce with the Porte, and with the piratical states. For if it is not concluded without the knowledge of the French court, the attempt will prove abortive, so powerful is the prevailing interest of that court at Constantinople, and so jealous are the French nation of any new competitors for the profitable trade to Turkey. The favourable opportunity it is to be feared is lost to Sardinia, for, about two years since, such a man as I have hinted at was presented to the King by the Baron Perron, his minister for foreign affairs. He was a Jacobine friar, and one of his own subjects, but he had travelled over the greatest part of Asia, and had lived some time at Constantinople. The King received him with great politeness, accepted his offers to undertake the negociation, and ordered him to draw out a sketch of the measures he proposed to take, to engage the Porte and the piratical states to consent to a commercial treaty between them. He accordingly drew up his plan, and laid it
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before the King and his minister, who were both so well pleased with it, that the former expressed his gratitude in the most flattering terms, and desired the friar would not leave his dominions, as he should embrace the first opportunity to reward him suitable to his great merit. A short time after, the friar had occasion to solicit some favour from the Pope, and he thought he could not have a better mediator than the King of Sardinia, whose patronage he therefore solicited, and his Majesty graciously promised it. But in the end, such was the superstitious bigotry of the King, and such the tyranny of the court of Rome, that the friar's petition was rejected, he was deserted by the King, persecuted by the Pope, and obliged to fly his country in a lay habit, more suitable to his extensive genius and political talents. This man was much better known in foreign countries than in his own: I saw him not a year since at Petersburg, where he was highly esteemed at court; the Empress had made him a present of a considerable sum of money, to equip himself as a gentleman; and, before I left that capital, Prince Potemkin had given him military rank, to which her Majesty had added, for his special services, the cross of St. George. This anecdote is inserted as a caution to princes, who very often forego the opportunities that Providence

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kindly throws in their way of securing men of the most distinguished abilities in their service, who might aggrandise their thrones, and promote the prosperity of their subjects.

Of the Republics of Venice and Holland.

THE little I have to offer concerning the connections between the Turks and the Dutch I introduce in this place, from a desire to reserve my account of the strict union between the Porte and the Venetians, for the conclusion of this division of my work.

The Hollanders then, were but little noticed by the Turks till the reign of CHARLES II. of England, because they had carried on their commerce with Turkey under the protection of the English flag, and of their Mediterranean passes; but after they had given proofs of their naval power in their war with England, and had considerably increased in wealth, by the profitable commerce they carried on to the Indies, the Turks began to cultivate their friendship, agreeable to the general system of their policy, and the ambassadors from the United Provinces have been received from time to time at Constantinople with the same honours as those from crowned heads.

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With respect to the Venetian republic, I must request the particular attention of the reader, because I have been thoroughly convinced by repeated experience, that this republic holds the first rank at the Porte, and enjoys the confidence, esteem, and friendship of the Turks in a degree far superior to any other Christian state.

The Porte look upon the Venetian state at present as the wisest government in Christendom, and after the proofs the Venetians gave of their valour and skill at sea, in the war of Candia, a war so fatal to the Turkish marine, they began to dread them as formidable enemies. It is the principle of fear, that prime agent in the political system of the Ottoman court, which has converted their former hatred and abhorrence of the Venetians into cordial esteem and affection. The dread of so formidable a power, by whom they had severely suffered, by almost continual wars, in the last century; and whose situation renders them so capable of annoying their coasts, and of making powerful diversions at sea in favour of their enemies, made the Turks eager to embrace the offer of a treaty of perpetual peace and friendship, which was concluded between them and the Venetians in the year 1718, at *Passarowitz*, under the guarantee of Charles VI. Emperor of Germany, a party in the said treaty. From this time, it has

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been

been the first concern of the Ottoman government to give every demonstration of the perfect esteem and friendship they entertain for the Venetian republic. The Venetian ambassador is more caressed than any other foreign minister; and it is very certain, that, unless a very furious, or a very imbecile Sultan should ascend the Ottoman throne, this alliance will never be shaken. How useful it was to the Turks in their late war with the Russians must be evident to every sensible man, for the smallest diversion from the Venetians in favour of the Russians must have infallibly destroyed the Ottoman power in Europe. So sensible is the Porte of the importance of preserving the friendship of the Venetians, that in all their proceedings with that republic, a strain of adulation prevails, which degrades the sublimity of his Highness the Grand Signor. For instance, when he writes to the republic of Venice the following formula is invariably observed:

“ To the most glorious amongst the great princes of the religion of Jesus—Restorers of the great object of the kingdom of the Messiah—Composers of the differences of the Christian nations—Mighty Lords, clothed and adorned with the robes of magnificence and majesty—Possessors of honour and glory—our esteemed friends, the Doge and Republic of Venice, may
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whose end terminate in happiness," &c. &c. Upon all public occasions the Venetian ambassador at Constantinople, called by way of distinction the Bailo of Venice, is more highly honoured than any other foreign minister. And it is for this reason, that in the detail of the formalities used at the public entry, and at the audiences of ambassadors, which I shall presently give, I have selected that of a Venetian ambassador, at which I was present, in preference to the many others I have seen.

Signor Gradenigo, who was lately the Venetian ambassador at Constantinople, had the mortification to have a great number of Venetian subjects at Constantinople seduced by a Neapolitan officer, who secretly enlisted them for the service of the Spanish ships of war. As soon as the Venetian ambassador was fully informed of this transaction, he sent his complaints to the Capitan Pacha, who made an external shew of rigid justice, for he issued an order to arrest the officer and his recruits, but at the same time, he sent private advice to the Neapolitan minister to conceal the officer; however, the recruits were set at liberty, and Signor Gradenigo made it a great merit with the Porte, that the republic of Venice would not permit any of its subjects to serve, in any capacity, the avowed enemies of the Ottoman empire.

CHAPTER XXIV.

Of the Light in which the Turks consider all Treaties with Christian Princes.

A Book of the laws of Mahomet, entitled *Kitab Adai*, establishes as a maxim of religion, that Mussulmen not only may, but ought to violate and cancel treaties, when the interest of the empire, or of religion, requires it; and this political necessity is stated to be, when either the religion or the dominions of the Mussulmen can be extended.

It was in virtue of this maxim, that the prophet Mahomet, obliged to raise the siege of Mecca, and to make peace with its inhabitants, came upon them afterwards by surprise, and took the city, in violation of the treaty. Being asked by *Abu-beker*, his disciple and general, why he did not keep his word, which he had sworn to when he signed the treaty of peace, he answered, that he had acted in that manner, to teach his successors, by his example, that no treaties were to be kept, when the promulgation of his holy religion, or the extension of the empire, required that they should be broke through. Accordingly, the Ottoman history

tory abounds with examples of Turkish perfidy to Christian princes. I shall therefore only mention one, as being more memorable than the rest. I mean the revolt of Hungary.

A treaty of peace and friendship between *Achmet* I. Sultan of the Turks, and *Rodolphus* II. Emperor of Germany, was concluded, signed, sealed, and published in 1606. While the plenipotentiaries of the Porte, and those of the Emperor, were yet at *Pest*, opposite *Buda*, consulting together, in order to put the last hand to particular regulations arising out of the treaty; and at the very moment when the Turkish ministers were giving a publick dinner to the Imperial ministers, the Turkish garrison of *Buda*, imagining that, at such a time, they should find the walls of *Pest* defenceless, sallied out, and attempted to take the town by surprise: but the vigilance of the German troops, whose officers suspected some perfidy on the part of the Turks, prevented their base design, and they were repulsed with considerable slaughter.

Let this short chapter upon the subject, put foreign ministers upon their guard at Constantinople; for no reliance can be made upon the law of nations, nor upon any treaties with the powers they represent, upon any extraordinary emergency: it is therefore the indispensable duty of the Christian

ambassadors to keep up a social union and intercourse at Pera, independant of the different political views of their respective courts, for their own personal safety, and the maintenance of the dignity of their characters. Had this been the case at the commencement of the late war between the Turks and the Russians, the Turkish ministry would not have dared to have sent *M. Obreskow*, the Russian resident, to the Seven Towers.

CHAPTER XXV.

In what Manner the Turks treat the Ambassadors and Ministers of Christian Princes.

THERE is, properly speaking, no distinction of title or rank between the foreign ministers residing at Constantinople; they are all indiscriminately termed *Elci*, ambassadors; and that in conformity to their laws, which inviolably determine the rank of a public minister. Yet, we have many striking instances of partiality.

But, a remarkable political axiom in the Turkish laws respecting public ministers, has been totally overlooked by all writers upon their system of government; perhaps they were ignorant of the fact. The Ottoman court considers every foreign ambassador, or public minister, as having two distinct characters; the one representative, the other personal. In the exercise of the first, they view him as representing his sovereign, and in this light they treat him with great respect, and even allow that he may assume the tone of the master, having a right to state his demands to the Grand Signor, to complain of any infringement of treaties, or
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any acts of injustice, cruelty, or oppression committed by the Turks against the subjects of the prince or the state he represents, and to insist upon satisfaction in the most peremptory terms. But if he offers to threaten them with an approaching war, or proceeds nearly to a declaration of it before he leaves their dominions, they say he has a personal character, which is that of hostage given by way of assurance and security to the court to which he is sent, and where he resides, for the good faith of his master, that he will not violate the treaties subsisting between them; and in this capacity, they make him responsible for the rupture with which he threatens them. Upon this principle, they justify their disregard to the universal law of nations, which declares the persons of ambassadors and public ministers to be sacred, even in time of war. The Russian minister therefore shared the fate of former ministers from other powers, in similar circumstances : but I have the best grounds to declare, that if the foreign ministers at the Porte would all unite in a representation against such a conduct, declaring at the same time, by authority from their respective sovereigns, that no ambassadors, nor public ministers of any denomination, would be sent in future to the Ottoman court from any Christian state whatever, till the barbarous custom was abolished, the dread of
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losing their allies would oblige them to abolish it. Such a declaration from the Imperial, the Venetian, and the French ambassadors, in the present circumstances of the Ottoman empire, would effectually accomplish this political revolution; and it would be highly becoming the dignity of the Christian princes to make this necessary provision for the future safety of their representatives.

We have already noticed that peculiar honours are shewn to some ambassadors, in preference to others. In respect to ceremony, that shall be treated of separately; but in this place I shall take notice of other distinctions. As soon as the Imperial ambassador arrives on the Turkish frontiers, he is maintained, and all his suite, at the expence of the Grand Signor, till he returns, be it ever so long. It is true, the same conduct was observed with respect to Prince Repnin, the ambassador extraordinary from Russia; but this was likewise on an extraordinary occasion, to negociate a peace; but it is no precedent for other ministers from the same court. The Emperor's ambassador brings very rich presents to the Grand Signor, who makes returns to the Emperor still more valuable by his ambassador at Vienna. Whereas the ambassadors of France, England, and Holland make very considerable presents to the Sultan, who makes no acknowledgment

knowledgment whatever in return. His Sublime Highness lays a kind of claim to presents from these powers, for the permission he grants them to send ministers to reside at his court, and for the protection and privileges he allows to their trading subjects.

One distinction belonging to the Venetian ambassador is, that of a public entry into Constantinople, never allowed to any other ministers, except ambassadors extraordinary. Another is, that the Venetian minister is allowed on the day of St. Mark to fire off a number of mortars in his palace, according to the age of the Doge, and to keep the festival with as much noisy mirth as his people think proper; which is never permitted to the ambassador of any crowned head, even on such occasions as the birth-days, marriages, or coronations of their respective princes.*

In fine, the Turks take care that no ambassador shall be admitted to an audience of the Grand Signor, but at certain times, when he is prepared to display all the pomp and splendour of his court. For this reason they commonly appoint those audiences on the days of paying the military establishment.

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* Sir James Porter is totally silent upon these distinctions, because he would not lessen his own dignity in the eyes of his countrymen, after a residence of fifteen years at Constantinople, in the character of ambassador and minister plenipotentiary.

The formalities of such audiences merit a particular detail, and I shall fix upon that given to a Venetian ambassador, as surpassing those of the ministers of other nations.

The reader must be apprized, that the Ottoman court retains all the antient Oriental magnificence, in its numerous train, sumptuous apparel, costly jewels, and luxury, so often described by other writers; and that it is fond of displaying every external appearance of magnificence and grandeur that can impress the minds of its subjects or of strangers with awe, surprise, and terror. This hint it was necessary to give, that the enlightened reader might not be shocked at the indecent haughtiness of some parts of their conduct upon these public occasions.

CHAPTER XXVI.

Ceremonial of the public Entry of a Venetian Ambassador into Constantinople.

EVERY ordinary ambassador from the republic of Venice makes his public entry in the following order:

On the morning appointed for the ceremony the ambassador is brought down from his hotel at Pera, in a sedan chair, to the Arsenal at Galata, situated exactly opposite to the Seraglio; and he is preceded not only by all his household, but by all other Venetian subjects who happen to be either at Pera or Constantinople. He is scarcely arrived when they all embark in caiques, or little galleys, having a great number of oars. The ambassador, with his secretary and his dragoman, go on board a very superb one belonging to the Grand Signor, which is furnished by the Marine Arsenal: its chief ornaments, and the entire outside, are of pure gold. They pass over to the other side, amidst the discharge of the guns of the Venetian ships, and of those of other nations in friendship with their republic. Upon their landing, the ambassador and all his
train

train are received by the *Chiaus Bachi*, who conducts them to a building on the shore near at hand, which the Grand Signor occasionally resorts to, to enjoy the cool sea-breezes; here refreshments are provided, and some time is spent, while the order of the entry is adjusted. The procession then moves slowly on, in the following manner:

First, *three hundred* Janissaries on foot, dressed in their habits of ceremony, the chief article of which consists of long bonnets of white cloth, which descend a considerable length over their shoulders; their head cook closes the rear, habited in a black pelice, covered with silver chains, to which are suspended in miniature, and likewise in silver, all the utensils of a kitchen. He is followed by *sixty* Chiaux on horseback, headed by the *Calous Chiaus*, or conductor of the *Chiaux*. After them, *thirty-six* slaves belonging to the ambassador, dressed in his liveries, with their chief. Next to them, the ambassador's master of the horse, his horse led by six grooms in rich liveries. Then the major-domo and another officer on horseback, at the head of fifty-six horsemen belonging to the ambassador, and covered from head to foot with his richest liveries. Next, his excellency's chief page on horseback, followed by ten young lads, who are linguists, and six dragomen on horseback. A colonel of the Janissaries, fur-

surrounded by six Chiocadars, or servants on foot, led on the second division, if I may so call it, of the procession. He was followed by the *Waywode* of Galata, attended by six *Chiocadars*; next to him was the dragoman of the republic; then the *Chiatili*, or master of the ceremonies to the Porte, and another officer belonging to the *Spahilar Aghasi*, or general of the cavalry, attended by four Chiocadars. The third and last part was headed by the *Chiaus Bachi*, attended by twelve Chiocadars; and after him the ambassador, in a robe of purple velvet, embroidered with gold flowers, wearing a ducal cap, and mounted upon a stately horse, richly caparisoned, and sent to him by the Grand Signor: on each side of the ambassador's horse six slaves on foot in rich liveries. Three noble Venetians, two secretaries of the embassy, and two private secretaries, followed his excellency, and after them all the Venetian subjects on horseback. The procession was closed by a *Chiaus*, a *Capei*, and two Janissaries on horseback. The procession passed on in this order to the Seraglio, and lasted two hours from the time of the ambassador's landing.

Ceremonial of the Visit to the Grand Vizir.

BEFORE the Ambassador could receive audience of the Sultan, it was necessary, according to the established etiquette, to pay his

his respects to the Grand Vizir, and this visit terminated the entry just described. When the ambassador arrived at the principal gate of the seraglio, which the Turks call *Babi Humayûn*, that is the Sublime Porte*, he was met by the dragoman of the Porte, who conducted him across a quadrangle to the hall of audience, where he was seated on a stool, opposite to the Grand Vizir's sofa. The dragoman then placed himself, standing, on the ambassador's right hand; his excellency's dragoman taking the left, the chief secretary of the embassy stood close to the ambassador, holding with both hands his credentials, contained in a letter from the republic to the Grand Signor, which was in a rich purse of cream-coloured cloth, embroidered with gold, locked with a solid gold lock. The hall being filled with Turks of rank, they ranged themselves in rows, to pay their obeisance to the Vizir, who entered in a few minutes, amidst the loud acclamations of the Turks, and preceded by his *Kiaja*, and the *Reis-Effendi*. The Vizir's dress was a kind of robe made like a furtout, it was of white sattin with very large sleeves, and furred with ermine. His turban was uncommonly high, pointed at the top like a sugar loaf,

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* It is from this gate that the English and other Christian nations have given the appellation of the *Porte*, and *Sublime Porte*, to the court of Constantinople,

but quadrangular upon the temples, and bordered with a plate of burnished gold about four inches broad, which made a splendid appearance. When he came to the corner of his sofa, the ambassador rose with his hat on, and all his attendants the same, according to the Turkish custom: after reciprocal salutations, they both sat down at the same instant. The ambassador then declared the nature of his embassy in a polite complimentary speech in the name of the republic, by the mouth of his dragoman; to which an answer, equally polite, was returned by the Vizir, through the channel of the dragoman of the Porte. Coffee, sherbet, sweet-meats, and perfumes were then served to both, and a rich *caftan*, a kind of robe in the form of a furtout, was presented to the ambassador, in which he must appear before the Grand Signor: also *caftans*, not quite so rich, were delivered to forty of his attendants. The Vizir then sent the dragoman of the Porte, to inform the ambassador on what day he should receive audience of the Grand Signor, which was on that day week. Finally, the Vizir himself gave the ambassador a jewel in a ring, as a token of his personal regard; and thus the visit ended: and the procession returned in the same order to the water-side.

Ceremonial of the Audience of the Grand Signor.

ON the day appointed for the royal audience, the ambassador embarked, in the same manner as before, at the break of day; and on his landing he was received by the *Chiaux Bachi*, dressed in robes of gold, with a superb pellice over them, and having with him a number of horses from the Imperial stud. After taking the usual refreshments in the little summer-house, the procession set forward for the Seraglio. Having entered the Sublime Porte, in the first square, an immense number of guards were drawn up, through the middle of whom, as they fell back, his excellency passed on horseback to the gate of the second square, where he alighted; no person, except the Sovereign, being permitted to pass that gate on horseback. There he was met by the dragoman of the Porte, and after a few minutes passed in the second square, his excellency ascended the flight of steps leading to the Divan-chamber, preceded by the *Chiaux Bachi*, and the master of the ceremonies, who was very richly dressed, and both carried silver maces, which they struck against the ground like walking-sticks. The Grand Vizir was already seated upon the corner of

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his

his sopha to receive petitions and memorials. As soon as the ambassador appeared, he rose to salute him, and then they both sat down, as on the preceding day.

The Divan-chamber greatly resembles Westminster-hall, but is neither so long nor so lofty : the breadth appeared to me to be nearly the same. It is badly lighted by a large dome in the centre, and at the upper end are the tribunals of the Grand Vizir, exactly in the same position, and raised in the same manner above the hall, as the passage between the courts of Chancery and King's Bench, leading to the House of Commons. Behind the Vizir's sopha, and no great height above his head, there is a small window grated with iron bars double gilt, within which the Grand Signor is seated, and hears the causes tried, and the decisions of his ministers and judges ; he cannot be distinguished, but it is known when he is there by the brilliancy of the large diamonds in his turban. In one angle, at a distance from the Vizir, but at the same end of the hall, are seated on sophas the two *Cadislasquirs*, or chief justices of the empire, in large turbans, the one green, the other white. At the opposite corner are the *Testerdar* and the *Nissangi*. By an opening in the wall at the left angle, you enter into a second hall, which seems united to the first ; and in this there were a
vast

vast number of other ministers of the court and of the empire, seated on sophas, according to their rank.

But the poor ambassador has a great deal to suffer in the Divan-chamber, before he proceeds any farther. The audience of an ambassador is the time of all others chosen to present publickly and freely a great number of petitions and memorials to the Vizir, purposely to shew his authority. While this business goes forward, the Vizir sends the dragoman to his excellency, with polite compliments, to fill up the time. The next trial of his patience is the ceremony of issuing the money for the payment of the military establishment for six months. And, as a proof of their ostentation, it must be observed, that it will often happen that the day of giving audience to an ambassador cannot be put off till the exact time that the pay is due; in which case, to the great joy of the military, it must be paid in advance, for they will not omit this display of their riches. It may, indeed, happen that the six months are expired before the ambassador's visit to the Vizir, and then the payment is put off to the day of audience, which does not fail to excite murmurs.

The money is all brought into the Divan-chamber by the Tefterdar's slaves, in bags called purses, and flung upon the ground without any order. The Grand Vizir orders

one to be opened, and the money to be counted, by way of form. The first troops to be paid are the Janissaries, of whom not less than 20,000 are assembled in the outer-courts, and before the Sublime Porte, upon occasion of the audience of an ambassador, as impatient to receive their pay as to have the order given to devour what they call the *Ministers*, being a kind of rice soup given to them on such days by the Grand Signor. The colonel of the oldest regiment of the Janissaries appears first at the door of the Divan-chamber, when he is called in, and as many bags as will pay him and his men are flung out of the door down the steps; upon which he retires, bowing all the way, and constantly facing the tribunals, so that he walks out backwards. The colonel of every regiment does the same; but before the second enters, the money belonging to the first must be cleared away, which is done by throwing the bags through an aperture like a window into the square below; where the Janissaries of his regiment count the money again, and then they carry it off as fast as possible to their chambers, or quarters: he who carries most is most esteemed by his officers. This absurd ceremony lasts three hours, and it requires the patience of a Stoic to sit it out.

When this business is finished, three tables are covered for dinner, one before the
Vizir,

Vizir, another before the *Nissangi*, and a third before the *Tefterdar*. The ambassador alone dined at the *Vizir*'s table, the three noble Venetians who accompanied him were at the *Nissangi*'s; and the two secretaries kept company with the *Tefterdar*. The repast was uncommonly short, notwithstanding the great number of dishes, and the great variety of provision, all served in green china, for it is the Turkish custom to place only a dish at a time upon the table, and to remove it in two or three minutes, but the servants who attend use equal dispatch in laying the best parts upon the plates of the guests, who, if they like what is served, can keep their plate, and let the next dish pass without exchanging it: this is the only method they can take to gratify their appetite with the article they most approve. After dinner, the ambassador returned back to his seat, and the *Reis-Effendi* presented to the *Vizir* the ambassador's memorial, requiring an audience of the Grand Signor. The *Vizir* read it, signed it, then wrapped it up in a piece of embroidered silk, and sealed it; over this cover he put a sheet of white paper, and a private mark; he then delivered it to the *Chiaux-Bachi*, who carried it to the Grand Signor. Upon the return of that officer with the Sultan's answer, the *Vizir* quitted his sofa, and went to the door of the Divan-chamber,

chamber, to receive it. He kissed it, touched it with his forehead, which is an act of submission, returned to his place, opened and read it, after which he gave orders that the ambassador should be conducted through the second hall, where the other great officers and ministers of the court were all ranged, as mentioned before, and where the servants of the Chiaux Bachi attended with the presents which the ambassador had brought from Venice for the Grand Signor ; from thence he proceeded to an open saloon, and stopped a short time under the arcades which join to the great gate that opens into the Grand Signor's apartments. Here his excellency and his attendants put on their castans. As soon as the proper officers had opened this gate, the ambassador was introduced by the Grand Vizir and the Agha of the Janisfaries, and supported on each side by two *Capci Bachis*; and the chief secretary had the same guard ; he carried the ambassador's credentials in a purse, as before. In this manner his excellency and his train entered the presence chamber, where the Grand Signor was seated upon his throne, which consists of a sofa raised several feet from the ground, and placed in the right-hand upper corner of the room ; there are upright cushions placed to support his back and his arms, if he chooses it ; these
cushions

cushions are richly embroidered, and adorned with pearls and other jewels; the canopy over the throne is extremely magnificent; it is made of crimson sattin, lined with white sattin, and faced with plated gold, interspersed with brilliant diamonds and pearls. But nothing can exceed the splendour of his own dress, his turban and caftan being almost covered with jewels: the ambassador then bowed to the Grand Signor, and addressed to him a short harangue, in the Venetian language, the tenour of which was to assure his Sublime Highness, that the republic of Venice ardently desired to cultivate a solid peace and eternal friendship with his Highness and all his subjects, and that the republic sincerely wished him a prosperous and long reign. The secretary in the next place presented the credentials to the ambassador, who delivered them to the master of the ceremonies, who handed them to the Agha of the Janissaries; by whom they were presented to the Vizir, who laid them upon the throne. The Sultan upon this spoke a few words to the Vizir, charging him to deliver an answer upon his part to the ambassador; the Vizir accordingly approached his excellency, who was at some distance from the throne, and the dragoman of the Porte explained his answer, which was to assure the ambassador, in the name of the Grand Signor, that

that his Sublime Highness would grant peace, friendship, and protection to himself and all his countrymen throughout his empire. The ambassador again made a bow to the Grand Signor, who returned it, and thus the ceremony ended.

As the ambassador and his train reach the second court, where their horses were left, and are mounted, before the Vizir can get ready with his immense suite, his excellency is obliged to wait some time, before this parade is adjusted; for upon this occasion the Vizir, and all the other great officers of the Seraglio, go before the ambassador, to conduct him out of the Porte on his return, after which they separate, the ambassador and his train proceeding towards Pera, and the Vizir, attended by the other officers, goes to his own house. The procession, therefore, from the second square of the Seraglio to the street, though short, is very magnificent.

Other presents are brought by the foreign ambassadors for the Sultana-mother, and for the Sultana-wife of the monarch; but if there should happen to be neither the favourite ladies receive the presents. It is the secretary of the embassy who performs the office of delivering these presents. For this purpose he embarks at the Arsenal in a *Caicque* with twelve oars, accompanied by two dragomen, and two valets-de-chambre.

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The presents, attended by a number of domestics in the ambassador's liveries, and a sufficient number of slaves to carry them, are embarked on board of other caiques. As soon as they land at Constantinople, they are met by four Janissaries, in their best dresses, who march before, and after them the domestics, and then the slaves with the presents, in baskets covered with crimson cloth; the secretary, the dragomen, and the valets follow on horseback. They proceed to the Grand Vizir's house, where he receives them in the same state as if it was the visit of an ambassador, and the presents are all opened and displayed before him in his audience chamber: the secretary likewise makes a complimentary speech to the following effect: "That his sovereign, wishing to preserve the most perfect friendship with the Porte, as a proof of his good will, has the honour to present to his Sublime Highness, for the use of his favourites, the produce of the manufactures of his country, which he hopes will prove acceptable." The Vizir replies, that all tokens of the friendship of his sovereign are highly esteemed by the Grand Signor, and that as long as he continues to be the friend of the Porte, his Sublime Highness will religiously fulfill all the treaties and stipulations subsisting between them. After this, the Vizir orders the dragoman of the Porte,

Porte, and one of his secretaries, to accompany the secretary of the embassy and the presents as far as it is permitted for any men to go towards the Harem, or women's apartments in the Seraglio. His first introduction is to the colonel of the *Bostangis*, who mounts guard in the exterior court of the Seraglio; after he has taken coffee and other refreshments in the colonel's chamber, he is conducted across that court by a guard of *Bostangis*, who present him to the captain of the *Baltagis*, who commands the guard in the second court; here is again offered coffee, sherbet, and sweetmeats; and a handkerchief embroidered with silver is given to him, and to the two dragomen. They are escorted by the guard of *Baltagis* to the guard of white eunuchs in a third square, and by them are passed on to the guard of black eunuchs in the interior court, the gate of which opens into the Harem. Within this gate is the lodge of the *Kisslar-Agha*, where that officer receives the secretary and his attendants, and in this lodge, the presents are deposited. The *Kisslar-Agha*, as soon as he has received the presents, invests the secretary with a rich *castan*, and he likewise orders castans of inferior value to be given to the dragomen.

If the *Kisslar* is a polite, affable man, which is generally the case, he enters into familiar conversation with the secretary;

but if he happens to be a haughty, morose character, the secretary only makes his complimentary speech respecting the presents, in nearly the same terms as the Vizir, and receives a short answer, which puts an end to the visit. It is, however, the interest of the Kissar-Agha to be very civil to the secretary upon these occasions; because it is in the latter's power to indicate what portion of the presents is assigned for him, and to make it more or less, according to his reception; he may even remain silent upon the subject, in which case our black governor dare not reserve a single article for his use. After the secretary and his attendants have left the Seraglio, the presents are carried into the women's apartments, to be at the disposal of the Grand Signor, who takes the first opportunity to view them, and to order the distribution to his favourites.

CHAPTER XXVII.

*Useful Hints for Ambassadors and other
Foreign Ministers residing at the Porte.*

THE Turks are not at present the same kind of people they were formerly. It is impossible to assign the true cause of this change in their character. It is, however, said to be owing, first, to the great change in their fortune; the diminution of their power and national strength has lowered their pride. The second is, the great number of Christians who have embraced Mahometanism, and have contributed to soften their manners. Be this as it may, it is certain that the Ottomans are not so stupid, so ignorant, nor so brutal as they were in former times. For this reason then, it is requisite that the foreign ministers at the Porte should be men of distinguished abilities, who have been well educated, and are versed in the science of courts. They should not only be well acquainted with the personal character of their own sovereign, but likewise with that of the Grand Signor. They should attentively study the humours and interests of
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the several members composing the Turkish administration, but more especially they should endeavour to discover the passions and foibles of any one minister who has particular influence in the Divan, or who enjoys the confidence of the Sultan.

All the foreign ministers at the Porte ought to be united in a kind of republican body, having but one view with respect to themselves and the Ottoman empire, so far as regards their personal welfare; which is to preserve their rank and their privileges from all violence and insult. If, therefore, any particular minister should be a man of inferior knowledge and address to his brethren, it will be hardly possible to form this necessary union, because they cannot confide in a weak or ignorant man.

Every foreign minister, then, who wishes to enjoy reputation and tranquility at the Porte, must study attentively every branch of political science, he must be master of the general state, strength, views, alliances, connexions, private affinities, treaties, commerce, and laws of the Turks; and that he may acquire information upon these important subjects with the greater facility, it is absolutely necessary that he should learn the language of the country.

It is a well-known fact, that the supreme direction of public affairs in Turkey is in the hands of those who are in private, the greatest favourites of the monarch; but nothing

thing demands so much skill and delicacy as the attainment of a perfect knowledge whether the reigning favourite is a member of the external administration, or of the interior cabinet; that is to say, whether he belongs to the Divan, or to the Seraglio. If he belongs to the government without doors, a foreign minister may cultivate his friendship openly; but if he is in the Seraglio, it will require the greatest nicety to be well with him; and the utmost secrecy and precaution must be observed, that any private intimacy subsisting between such a favourite and a foreign minister does not come to the knowledge of the other ministers of the Porte; whose jealousy would be excited to such a degree by this partial attachment, that they would set every engine to work to ruin the foreign minister, by setting him at variance with the Porte, and with the other foreign ministers.

This rule being observed, a foreign minister cannot do better than to cultivate a close connection with the principal members of the Turkish government. For they are easily gained over by flattery and presents, and considerable advantages may be derived in the conduct of negotiations by a knowledge of the fort and the foible of the persons with whom a foreign minister is to treat.

A cool temper, accompanied by a proper degree of fortitude and firmness, is essentially

tially necessary for every Christian minister at the Porte, to enable him to parry the little affronts and mortifications he will occasionally receive from the insolent Turks. He must know how to dissemble, and to give a favourable turn to words and actions that he is convinced were not well intended: but above all, he must disregard their menaces; for if he but seems to dread them, such is their arrogance, that one concession brings on a claim to another; and if a minister does not shew himself determined to resent gross insults, they will proceed to a direct violation of the law of nations, and of the privileges of ambassadors. Not a single Mussulman but must be treated with politeness by a discerning foreign minister; for the common waterman who tugs at the oar to-day may possibly be Grand Vizir to-morrow: these are revolutions that have frequently happened at Constantinople, and the Vizir in that case, according to the Turkish temper, would not fail to resent any haughtiness or ill usage shewn to the boatman. Lastly, a good understanding should be kept up with the Christian inhabitants, and even with the Jews of any note living at Constantinople; for some of these are well received, and even caressed by their ministers in the first departments of government; and, by means of familiar access to them, obtain information worthy the notice of a foreign ambassador.

CHAPTER XXVIII.*Description of the City of Constantinople.*

CONSTANTINOPLE is without doubt one of the largest and most celebrated cities of Europe. Its situation at the eastern extremity of Romania is the most agreeable and advantageous that can be imagined. The strait which separates it from Natolia is somewhat broader than the Thames at London. The city is larger than the capital of Great-Britain, and the inhabitants are computed at a million and a half, including those of the suburbs of *Galata*, *Pera*, and *Scuttari*, along the canal of the Black Sea. Galata and Pera are the residence of the Christians. Turks, Greeks, Armenians, and Jews are all mixed together in the city of Constantinople, which is not handsome, neither is there a tolerable street in it. No order, no architecture, no dignity is to be found in the houses; the Mosques alone merit the attention of strangers, and of these there are 934 great and small. Ten of them are royal, and truly superb. But after viewing that of St. Sophia, already noticed in another part of this work, there is little to

to be seen in the rest; for they are all built after one plan, however, their situations are all delightful, and on that account attract the notice of passengers. St. Sophia is nearly opposite the great gate of the Seraglio, from whence the Ottoman court takes the name of the Sublime Porte.

There are a great number of large squares at Constantinople, but only two of them are kept in good order; the rest are filthy, and quite neglected. The principal and the most beautiful is the square of Sultan *Hamet*, in the center of which there are two superb marble pyramids; one of them is ornamented with hieroglyphics, the other is plain; the bases of these pyramids rest upon four large marble globes, which repose upon square pedestals. Upon the same square, there are the remains of a fine column, in the form of a serpent, made of brass; when the Turks took Constantinople, the soldiers mistaking it for gold began to demolish it, but were stopped by their officers when it was found to be base metal. Another column near the Mosque of the *Valeda Gemisi*, or Sultana-mother, is likewise very remarkable, for it is of a surprizing height, and the chief material is bitumen, but badly put together, yet it appears to have been purposely constructed in that rude manner; upon the whole, this column is a great mystery, for no person can explain

the meaning of it. The Turks hold it in veneration, it is carefully guarded from any injury, and different Sultans have alighted from their horses, and descended into the subterraneous chambers under it. The Christians likewise esteem this column, and pretend that in the cavern there still may be seen at this day the baskets which Jesus ordered to be filled with the fragments that remained after he had fed the multitude in the desert. The Mussulmen do not deny this, but they add, that in the same cavern, in a small box made of a single brilliant, there are some drops of the seed of the prophet Mahomet, and whoever touches this box is sure to have children; this accounts for the visits made by some superstitious Sultans to this subterraneous chamber.

The square of Sultan Bajazet is not quite so large as the former, but it is delightful, situated upon one of the seven hills on which Constantinople, like Rome, is built. This square is ornamented with some stately buildings, particularly the Mosque of Sultan Bajazet, and the Old Seraglio, which was formerly the palace of the Emperor Constantine the Great, and of some of his successors. The house of the Agha of the Janissaries stands upon the ascent to the square, and on this account it is much frequented by persons of rank; fairs are likewise

likewise kept upon this square, which makes it the resort of merchants and traders, and it lies in the direct road to the Sublime Porte.

Near the *Kom-capi*, or sand gate, there is a small Mosque, which was formerly a Christian church: every Christian is prohibited entering the street in which it is situated, under pain of death; and the reason given by the Turks is, that in this Mosque the prophet occasionally shews himself in glory, and delivers his special orders to his faithful disciples. I have conversed with several Mussulmen, above the common sort, who seriously assured me that they had had the happiness to see the sacred prophet, but that the splendour of the rays of glory with which he was surrounded deprived them for a short time of their sight.

After having passed the gate of the Seraglio, which leads to the first court, on the left hand there remains a large building, which was formerly the private church of the patriarch St. John of Chrysostom; at present it is a repository for the arms and banners taken from the enemy in time of war. In the gallery on the second floor is the tomb of the holy patriarch, and his effigies in stone; from the tomb issues a spring of water, which the superstitious esteem as a remedy for all diseases. The Christians make use

of it, and pay the Turks very dear for the medicine. Near this tomb is a large chamber, which is always kept shut up, and it is said to be full of the bodies of saints; the Turks keep a lamp constantly burning in it. It was upon the square, before this church, that the Empress Eudoxia caused her statue to be erected, that she might be held in veneration by the people, which occasioned the ruin of St. John of Chrysostom.

Whoever wishes to see enormous columns of marble, larger than any to be found elsewhere, must visit the square of *Abla Sultana* before the Seraglio, in which great quantities may be seen lying upon the ground; also two lions made of one block of marble, with the pedestals and pillars upon which they are supported.

Many other curiosities were dispersed in different parts of the city; but the Sultans Osman, Mahmud, and Mustapha took them to adorn the inside of the Seraglio, where they are hid from the public eye.

The *Bazars* and the *Kans* deserve to be noticed for their public utility, though they are plain simple edifices, that do not add to the splendour of the city. They are stone buildings, well secured from fire and thieves. The Bazars contain two rows of shops, each row belonging to one particular trade or art. They are all supported by
arches,

arches, and receive their light from cupolas at the top: they are shut up every night with iron gates, and guards are placed within. Each Bazar has an Agha, or superintendant, who lets the shops at a high price, but which is paid with chearfulness, on account of the safety of the effects.

The *Kans* are a different kind of buildings, which serve for the residence of foreign merchants, and as warehouses for their commodities. They greatly resemble the convents of friars in Christian countries, having cloisters open to an interior square or court, in which cloisters each merchant has a little chamber to sleep in, a kitchen, and overhead, one or more rooms for his merchandize. There are likewise large vaults under these cloisters, to which the merchandize may be removed in case of fire, but it was never known to be necessary, for as the whole building is of stone, supported on arches, and every precaution is taken when they are shut in at night, no instance can be given of any damage happening either from fire or thieves to the effects lodged in a Kan.

The most considerable Bazars are the *Bit-Bazar*, near the Old Seraglio, and the *Sandal-Basistan*, opposite the Furriers-street. The principal Kans are, the *Vizir's Kan*, the *New Kan*, and the *Kan* of the *Sultana-mother*.

The environs of Constantinople are delightful. *Galata* is the principal suburb, and *Pera* is properly speaking the suburb of Galata. These are the places in which the Christians have fixed their residence. All the foreign ministers inhabit Pera, to which, after passing the canal, you ascend by a moderate hill, from which you have a distinct view of the greatest part of the city. The streets of Pera are so filled by Europeans, that one would imagine it was a capital town in some Christian country. From Pera you may pass to the mouth of the Black Sea, to the east, through a succession of delightful villages, so closely joined to each other, that they seem to form but one town: it is an excursion of about four hours. The canal which separates this fine country from Natolia is about twice the breadth of the Thames at London; and the opposite shore presents the same chain of villages, but not so close together; they commence with *Scuttari*, which is opposite the Seraglio, and precisely on the point of land that separates Scuttari from the Seraglio is the famous tower of Leander, at present, a light-house for the ships entering and going out of the canal, and on the coasts of the Black Sea. In a word, the view from Pera is the most delightful that can possibly be conceived. A number of villas belonging to the Grand Signor add to the

the beauty of the prospect, but being in the Turkish style of architecture, the buildings would not please an European traveller.

The New Seraglio, most of the Mosques, the Bazars, and the Kans are the only stone buildings. All the private houses are built with wood; they are painted on the outside of different colours, which gives them an air of gaiety, and the novelty of the sight cannot but be pleasing to strangers.

The ravages made by fires at Constantinople are not to be wondered at, when it is considered that wooden houses are destroyed in a few minutes, and that the flames meet with no interruption from party walls. Sometimes the communication has been so rapid, that all efforts to stop the devastation have been fruitless. In the reign of Sultan Mahmud 12,000 houses were destroyed by one fire, and the Sultan finding every effort to prevent the spreading of the flames unsuccessful, at last cried out, that he was convinced the fire came from heaven, and ordered the workmen who were endeavouring to stop it to desist from their useless labour. But the most remarkable circumstance concerning fires at Constantinople is, that after the destruction of four or five thousand houses, you see the whole rebuilt again in twenty or thirty days, and no appearance left of the calamity.

There

There are several causes of the frequent fires at Constantinople. Very few indeed happen by accident, notwithstanding the houses are of wood; but it is this circumstance which is the great temptation to setting them on fire designedly.

The principal incendiaries at Constantinople are the Janissaries; whenever they are discontented with the administration, but more particularly when they dislike the Grand Vizir, they set fire to different parts of the city at once, and repeat this villainy till they oblige the Grand Signor to remove the prime minister; fires from this cause have even been the signal for deposing the Sultans, if their wishes were not gratified. Upon the breaking out of war, just before they take the field, they likewise set fire to the city, or to the suburbs, that they may pillage a booty of sufficient value to defray the expences of the campaign. Before they marched against the Russians in the last war, they set fire to three different quarters of Galata, and raised a considerable sum of money, at the expence of the poor sufferers. Yet, such was the weakness and timidity of the government, that no example was made, though undoubted evidence was given of the fact.

The slaves, when they can place a confidence in each other, and can get together

together secretly in any number, set fire to particular quarters, to revenge themselves on severe masters, and for the sake of booty. Lastly, the dealers in timber and nails, whose fortunes depend on frequent fires, are strongly suspected of employing private agents to promote these diabolical practices.

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The principal incendiaries at Constantinople are the Janissaries; whenever they are discontented with the administration, but more particularly when they are dissatisfied with the Grand Vizir, they set fire to different parts of the city at once, and continue this villainy till they oblige the Signor to remove the prime minister from this cause have even been the means for deposing the Sultans, if their demands were not gratified. Upon the breaking out of war, just before they take the city, they likewise set fire to the city, the suburbs, that they may pillage a quantity of sufficient value to defray the expence of the campaign. Before they marched against the Russians in the last war, they set fire to three different parts of the city, and raised a considerable sum of money, at the expence of the city. Yet, such was the weakness and timidity of the government, that no example was made, though undoubtless the consequence was great of the fact.

The slaves, who have no confidence in

a suburb at a small distance from Constantinople, but which the houses continued on from the city. Many of them subsist on the salaries for offices they hold in the empire; others who are called Princes of Wallachia; others have large estates in land.

That intrigues are set on foot by the ancient Greek families, and the members of these two orders, in the service of employments in the empire, has shewn, that they have died a natural death. In the despotism they ex-
pursue to amass wealth, the Porte entertains them, and they themselves totally in-
volve themselves in a plausible pre-
text, which is hardly four
times the value of Moldavia
of the Seraglio,
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CHAPTER XXIX.

Of the Mixture of Inhabitants of Constantinople. Of the Greeks, Armenians, and Jews.

IF Constantinople had no other inhabitants but Turks, it would not be half so populous as it is at present. The Greeks, Armenians, and Jews form a considerable part of its citizens. The Greeks are the most numerous; and though they have lost the confidence of the Turkish government as a nation, yet they still preserve an influence, as individuals, both at the Porte and in the city, and obtain favours and privileges which are not granted to any other Christian subjects of the Ottoman empire. The governments of *Moldavia* and *Wallachia* are always bestowed on Greeks, and they exercise a sovereign authority in those provinces, almost independant of the Porte. There are at Constantinople many descendants from the antient illustrious families of Greece; but they have no other marks of the splendour of antiquity, except their names, and a few useless privileges, which they enjoy in consequence of their noble birth. Almost all the genteel and opulent
Greeks

Greeks live at Fanari, a suburb at a small distance from Constantinople, but which joins the chain of buildings continued on from the walls of the city. Many of them subsist on the pay they receive for offices they hold under the governors, who are called Princes of Moldavia and Wallachia; others have very trifling hereditary estates in land.

It is inconceivable what intrigues are set on foot by some of the antient Greek families to obtain the governments of these two provinces, and the chief employments in them. Yet fatal experience has shewn, that very few of the governors have died a natural death. In fact, the despotism they exercise, the methods they pursue to amass riches, and the jealousy the Porte entertains that they will render themselves totally independant, frequently furnish plausible pretexts to cut them off. It is hardly four years since the head of a Prince of Moldavia was exposed upon the gate of the Seraglio, for no other reason but because he was highly esteemed by the court of Peterburgh.

The dragomen of the Porte, and of all the towns on the frontiers of Christian countries, are Greeks, who, besides the Turkish and Greek languages, understand Latin, French, and Italian. The Turks place a confidence in them, not only because they are born subjects of the empire, but as they know that their family connec-
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tions and all their hopes in life are centered in Turkey. Besides, they are all well assured, that by gratifying their pride, in giving them some public employment, however inconsiderable, they make them wear the chains of slavery without repining, or the least desire to change masters.

Great numbers of Greeks likewise embrace the ecclesiastical life, and, by means of patronage at the Porte, obtain benefices in the Greek church, and the dignities of bishops and patriarchs. The patriarch still exercises a kind of despotic power over that people. He holds a Divan once a week, to decide causes between individuals ; he is assisted by twelve bishops, and with their concurrence he can inflict pains and penalties ; but, in other respects, the Turks have considerably diminished the privileges of the patriarchship. Formerly they had a seat in the Turkish Divan, and they held their places for life ; at present they are removed, by banishment, to the isle of Princes, six leagues from Constantinople, as soon as a competitor offers to gratify the Grand Vizir with a larger present, or annual tribute, than the possessor. These removes became so frequent, that the patriarchs in exile found it necessary to build a large, commodious house, which they adorned with spacious gardens for themselves and their successors. Other Greeks shut themselves up
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in the numerous monasteries throughout Turkey. Such are the resources of the better sort. As to the common people, they are engaged in commerce and the mechanic arts; the sea-service employs great numbers, and many work in the Arsenal. In general they are very poor; and as they despise the Armenians, and all other Christians not of their own church and nation, they have a great number of enemies. No Greek, being an inhabitant of Constantinople, can embrace the Roman Catholic religion, without forfeiture of his effects, and condemnation to the galleys. Those Greeks, therefore, who profess the Roman religion at Constantinople are strangers, from Scios, Tinos, or Naxia, islands in the Archipelago.

There are several Greek churches, besides the patriarchal, at Constantinople and its environs; but their priests are the most abominable race of men upon earth.

It is necessary to observe in this place, that there are about forty ancient Greek families at Constantinople, who are called *Motfellemin*, that is to say, remitters. They are the descendants of the malcontents, who, at the time of the fall of the Greek empire, betrayed their sovereign and their country, by joining with the Turks who laid siege to the city, and putting it into their hands: from which event they derive their name. They enjoy at this day the privilege of wear-

ing yellow slippers, and red drawers, like the Turks, and they are exempt from the annual tribute paid by the other Christian subjects of the Ottoman empire. Trifling immunities these for so great a crime! They are universally despised and detested, and are obliged to live secluded from society; for if they attempt to mix in good company, they are immediately reproached with the treason of their ancestors.

The Armenians, another nation subject to the Turks, greatly contribute to the population of Constantinople. Their number in the city, and its environs, is computed at 60,000. The major part are merchants, and in general they are very rich. Most of the bankers are Armenians. They are sectaries following the doctrine of *Eutyches*, who denied the two natures in Christ, the divine and human; maintaining that the first only existed under the appearance of the latter. They have their patriarch at Constantinople, a numerous priesthood, and several churches.

A great part, however, of the Armenians at Constantinople profess the Roman Catholic religion, but they have no church; these resort to the chapels of the foreign ambassadors. The Roman Catholics have two bishops at Constantinople, called apostolical missionaries, and about eighty other priests, most of them sent there from Rome.

In the houses of most persons of condition professing the Romish faith there is a chamber set apart for the priests to say Mass, which they do from house to house; but for this they are liable to persecution from the Patriarch, who sometimes arrests and imprisons both the priests and the congregations: in this case they are obliged to apply to the Grand Vizir, who receives a handsome present for his protection, and an order to set them at liberty. As to the Patriarch, he gains nothing but the gratification of furious zeal. The Armenians in general bear a very good character; they are pious, faithful, honest, and polite to every body; but the Turks will not employ them in any service whatever: yet they avail themselves of their opulence, by extorting money from them under various pretences.

The Jews come next under our consideration. Their number in and about Constantinople is astonishing; they reckon 40,000 families, which, upon a moderate computation, makes 200,000 persons. They are subject to a kind of aristocratical government among themselves. They have a class of men whom they call *Cajams*, they are doctors of their law, and to them they submit the decision of all common causes which occasion any differences between them; and it seldom or ever happens that they appeal from the sentences of those judges to the Turkish tribunals. They

possess great riches, and live as much, if not more at their ease, than their brethren at London; for the Turks esteem them far beyond Christians. They carry on every branch of art and commerce, from which they acquire their opulence.

There is not a Turkish house at Constantinople of any note, but what has Jews familiar in the family. One may judge from this of the number and quality of their protectors; a circumstance which makes them haughty and insolent to the Greeks and other Christians. All the under-officers of the custom-house are Jews, who make very considerable gains. The factor to the Agha of the Janissaries is a Jew, and perhaps the most considerable in the city. Though they are held in slavery, not being suffered to purchase lands, they have a strong tincture of ambition, and love to lord it over their inferiors, by the strength of their riches. A prodigious number, as in other capital cities, follow the profitable business of exchange-brokers, money-scriveners, and dealers in jewels. Their intercourse with the Turks of rank gives them a knowledge of their private circumstances, and of their secrets; a science which they turn to very good account as pimps and spies. A foreign ambassador may know more of the state of the Turkish cabinet by gratifying the avarice of a Jew, that being his ruling passion, than from any other quarter whatever.

CHAPTER XXX.*Of the Police of Constantinople.*

THE *Chiaux Bashaw* is an officer who represents two persons: he is judge of the civil causes, and marshal of the court. As marshal of the court he receives the ambassadors of foreign princes on their entry into Constantinople, and accompanies and introduces them to the audiences. For his trouble he is very well rewarded, because all the ambassadors present him with some of the richest manufactures of their respective countries.

The income he draws from his other office of judge in the civil causes is of much greater value. To his tribunal are sent by the Grand Vizir, and by the two Judges General of Natolia and Romania, all the law-suits that are not of great consequence. He is the chief of the *Chiaux*, who all depend upon him.

Another respectable officer of the police of Constantinople is the *Stambo-Effendi*, who has the inspection of all things saleable, and above all of the necessary provisions for daily consumption. His applications are

always directed to procure abundance for the city; and if any article begins to fail, he must use his best endeavours to make an equal distribution of it, according to circumstances. This post is always filled by a man of great prudence and integrity: he draws his immense revenue from every article, even the most minute necessary of life consumed by so great a quantity of people as Constantinople incloses.

The *Cadis* likewise judge causes of inferior consequence; and by this means the *Grand Vizir*, the two Judges General of *Romania* and *Natolia*, and the *Chiaux Bashaw*, can more easily pay attention to things of greater consideration. With the same intention they have created a kind of judge in the person of a chief of every profession, and he judges the causes of small consequence among the men of his class.

Respecting the buildings there are always continual disputes; but for disputes of this kind there is the *Mammer Bashaw*, who is the judge, or rather the superintendant-general of the buildings: his sentence given admits of no appeal; and he knows how to make the laws accord with his interests: he has an opportunity of making himself rich in a very short time.

The *Agba* of the *Janissaries* is judge of his Janissaries, and of all causes that appertain to them. The *Bostangi Bashaw* is judge
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of his people, and of all causes arising within the places destined for the amusement of the Grand Signor. The *Captain Bashaw* is judge of his seamen, and of the soldiers of the navy; and the General of Artillery the same of those who belong to him.

Even the Christians and the Jews are judged by their patriarchs, and by their rabbis, and it very seldom happens that any of these last, even for the greatest causes, are called before a Turkish tribunal.

These are the principal magistrates exercising authority in the city, distinguished according to their rank. And it must be confessed that the institution seems at first sight to be well calculated to maintain public tranquility and decorum, effects which it would certainly produce, if venality did not prevent an impartial execution of salutary laws.

After having spoken of the officers appointed for the civil government and good order of the city of Constantinople, it seems very proper to say something of the methods taken for governing and guarding it, and for the administration of justice. The guard of the city consists of a body of Janissaries, with their colonel, to every gate of the city; in all the most frequented places another body, in like manner; to each of the streets another party of two or three men; and a continual patrol, who rove through the city day and night. These

men are only armed with cudgels, but they can manage them so dexterously, that they make themselves as much feared as if they had fire-arms. In almost all the streets there are gates which cut off the communication with the other streets. Such is the manner of guarding this immense city, where murders are very rare, and where malefactors are discovered almost always in the very moment they commit their crimes.

If a robbery or a homicide happens to be committed, all the inhabitants of that street are obliged to bear the punishment. Such is the invariable law. From whence it follows, that all the inhabitants of a street exert themselves upon the first symptoms of a quarrel, and they drive out by force from their street whosoever begins to dispute: they are careful that no thief introduces himself amongst them; and being all responsible for one another, it is very difficult for a robbery, or other crime that is punishable, to be committed with impunity. This law seems rather unjust, and in some cases is really so: for example, if on the sea-shore a body is thrown up, which is known to have died a violent death, the inhabitants of the villages nearest to where the dead body is thrown up, are obliged to pay a certain sum, in case they find not the parents of the deceased; which is for the *Bostangi Bashaw*.

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It remains to speak of the administration of justice. The Divan is a tribunal open to every body, and on fixed days. The grand Divan is held once a week, always on a Tuesday evening, in the Seraglio of the Grand Signor, who assists without shewing himself, for he is at a latticed window, over the Grand Vizir, who is seated opposite to the door of the Divan, by which the supplicants and the clients enter. In this manner the monarch listens, hears, and observes the orders of the Grand Vizir, and of the other ministers, without being seen. On each side of the Grand Vizir are the two Judges General of *Romania*, and of *Natolia*; and, according to their rank, the other private judges; but they do not sit. Thank God! no advocate is employed in any suit: every man pleads his own cause. When a memorial is presented to the Grand Vizir, if the request it contains is granted, he signs it with his name; and if it is refused, he tears the memorial, and there the matter ends. All causes are decided with brevity, because most commonly they depend upon the evidence: but if it happens that a cause is obscure, the Grand Vizir gives the inspection of it to some subaltern minister, in order to clear it up, and directs him to make a report to him within a given time. All causes relative to religion and public manners the Grand Vizir leaves to the decision of the two Judges General,

without appeal. Mondays and Fridays are vacation days; but on all other days the Divan is open, either at the Seraglio, or at the Grand Vizir's. Nothing can be more astonishing, than to see a Grand Vizir, who sometimes scarcely has had any education, or time to study, direct so vast an empire as the Ottoman, and govern it perfectly well; though it is impossible for him to provide for every thing. And especially as he is so situated, that sometimes he is obliged to carry himself fairly to persons who have it in their power to ruin him, and to shut his eyes to their dark designs, without being able to make use of his power.

CHAPTER XXXI.

Of the Manners and Customs of the Inhabitants of Constantinople.—Singular Anecdotes concerning them—and Miscellaneous Remarks.

A Stranger who arrives at Constantinople, and sees such a concourse of different people, all dressed in the Oriental habit, must be at a great loss to distinguish the one from the other. To remove this difficulty, I shall point out the exact tokens by which they may be known distinctly, though their dresses are in a great measure uniform. The Greeks wear a kind of turban of black lamb's skin, narrower on the crown than those of the Armenians. The Greeks have black drawers and slippers. The Armenians have red slippers, and purple drawers. The Turks wear yellow slippers; and Sultan Mustapha, who forbid any Christian to wear the same upon pain of death, ordered that they should all wear red; but the haughty Greeks resolved to be distinguished from the Armenians, and presented a petition to that monarch, praying that they might be allowed to wear black; which was granted for the consideration of a pretty large sum paid into the Sultan's private treasury.

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The Jews wear drawers and slippers of a sky-blue colour, their turban is totally different from the Christians, and they have two bunches of hair hanging down by the sides of their ears. These people are very fond of appearing what they are, lest they should be mistaken for Christians. But there are some privileged persons, both Greeks and Jews, who are allowed to wear yellow slippers, and scarlet drawers, the same as the Mussulmen; but these are the dragomen to ambassadors, and the *Metzellemins*, who pay no annual tribute.

The reigning Grand Signor was walking one day incognito through the suburb of Fanari, attended only by two favourite domestics, a black and a white eunuch: on the road he met a young man, who wore three pellices one above another; he had likewise a very rich pipe in his mouth, and to add to this luxury, he had on yellow slippers: the Sultan imagined he must be either some dragoman, or the son of some Bey, or at least a privileged Greek; curiosity induced him to order an enquiry to be made, and it was found that he was only the son of a Greek butcher of Fanari; upon which he commanded his attendants to put him to death upon the spot.

As the city of Constantinople is crowded with inhabitants, it is very easy for the Christian subjects to disguise themselves in the

the Turkish dress, or even in the European, to avoid paying the annual tribute; but if they are discovered in the fact, their heads are struck off, unless they will become Mahometans. If in the latter, their effects are confiscated, unless they will redeem them on the same condition. Some years since the population of Constantinople increased to such a degree, that the government was obliged to take measures to diminish it. The Bashaws of the provinces were so tyrannical, that the people removed their persons and effects to the capital in such numbers, that it was impossible to find room for them and the old inhabitants: the Divan, therefore, published an order, that all the families that had not been established twenty years in the city should leave it, and guards were placed at the gates, to prevent the arrival of any more subjects from the provinces.

There are no public spectacles, no masquerades, nor any other amusements at Constantinople, except the *Donalma*, that is, the rejoicings on account of the birth of the children of the Grand Signor. As there is no intercourse between families, the women not having their liberty, it follows that all other society is disagreeable. At *Pera* and *Galata* the Europeans take as much pleasure as in their own country, perhaps more. When the foreign ministers are in
harmony

harmony with each other, they maintain a troop of comedians; they have concerts, entertainments, balls, and parties of pleasure without number. Many of them are married, and consequently enjoy family society. The King of France forbids his subjects to marry in Turkey; but this restraint only whets the desire to break through it. Accordingly, many of the French residing at Pera and Galata are married, and the rest have pretty mistresses, whom they engage in the quality of servants: they are smart, lively Greek girls, mostly from the isle of Tinos; and they are so artful and bewitching, that they soon gain the ascendant over their masters, who may be seen kneeling at their feet twenty times a-day. As for the English, they make use of the liberty given by their laws to divorce their wives, in order to marry these girls: there was a late instance at Pera of one, who put away his wife, by whom he had several children, and married one of these girls, her servant. The French envy this privilege belonging to the English; yet they ought not, for the French wives are not jealous of their keeping Greek mistresses openly.

Notwithstanding the prohibition of the French monarch, his own ambassador to the Porte, the Marquis de St. Priest, Knight of Malta, could not conquer his passion for the daughter of M. de Luddolf, the Neapolitan

litan minister : the mother of this girl was the daughter of a poor small-coal-man at a village near Belgrade. M. de St. Priest married her privately, and had a son by her ; the marriage was kept secret upwards of two years, as she always resided at M. Lud-dolf's. But at length an Armenian, whom M. de St. Priest had reproached for some misbehaviour, bid him break off his unlawful commerce with the daughter of the Neapolitan minister. The French ambassador, quite thunder-struck, made answer, that there was no harm in it : upon which the Armenian replied, " Marry her then publicly, and wipe away the scandal." This affair made so much noise, that M. de St. Priest was obliged to acknowledge his marriage, and soon after he set out for Paris, taking his lady with him ; where, through the interest of a prince of the blood, he was well received, and his lady was introduced to all the polite circles. In the end, the king forgave him, and allowed him to return with her in the same quality to Constantinople.

As for the Greek women of Fanari, and of the villages along the canal of the Black Sea, if they are persons of any rank, they enjoy as much liberty as the European women, and live in the same sociable manner in their families. But the Armenian women are strictly guarded : they have neither society
nor

nor amusement. They never speak of their husbands by that title, but call them lords and masters. They never eat with them; on the contrary, they wait upon them at their meals, wash their feet, and are kept like slaves and savages.

An account of the marriage contract and ceremony amongst the Armenians may not be unentertaining in this place. The mother or the married sisters of a young man who wishes to be married go about from house to house, where there are young marriageable girls of their own condition in life, and when they have found one, whom, after a strict examination and enquiry into her conduct, they think suitable, they immediately enter into a preliminary contract of marriage on the part of the young couple; they then retire, and make a report to the young man of their proceedings, giving the best description they are able of the person and manners of the girl they have chosen; if he approves of her, notice is sent to her relations, and they make preparations for the wedding; if the contrary happens, the condition contract is null, and there the matter ends. Supposing, however, that the intended bride is approved by the young man, he fixes upon a day for celebrating the nuptials, on which day the priest goes to the house of the young lady, attended by the young man, or to the church, and performs

forms the ceremony, which consists principally in a nuptial benediction ; for the contract remaining in force is in fact the marriage, which is only ratified by the priest. The bride is closely veiled to receive her husband, and all the time of the ceremony : after it is over, he returns home ; and at night, the female relations of the bridegroom go for the young lady, and bring her to her husband's house, surrounded by her own relations ; where she is conducted to an apartment filled with women, to partake of an entertainment ; and her male relations pass into another chamber, where they find the bridegroom with his relations and friends : thus the men regale themselves in one room, and the women in another. When the feast is over, they all pay their compliments to the bride, except the bridegroom : the lady makes no reply, for if she was to utter a single syllable, she would be reputed a bold, wanton wench. Every guest, however, makes her a present, generally in gold coin. When the night is far advanced, and the company grow tired of eating and drinking, the bride is conducted to the nuptial chamber by the female relations to both, where they find the bridegroom waiting their arrival. She still continues veiled ; and after they have placed her on a stool by the side of her husband, the company withdraw ; the two oldest women, however, remaining

maining in an anti-chamber, where they sleep till morning. As soon as they are alone, the bridegroom approaches the bride, and whilst she is trembling with fear, lifts her veil: it is then that, for the first time, he beholds a face that is to be so familiar to him for life. Whatever may be his private sentiments in such a moment, he no doubt conceals them, and, according to custom, embraces her: no return is made to his caresses, but by a downcast-look, or tears; and as soon as possible she gives the first token of her submission, by rising to hand him sweetmeats, and to fill him a glass of wine: this done, she ventures to fill another for herself: the first she presents to her husband, and then touching each others glasses, they drink to their mutual happiness. The bridegroom then undresses his bride and himself, and the moment they are getting into bed, contrives to give a signal for a band of music in the anti-chamber, who immediately perform a concert, accompanied by voices, in honour of Hymen. The next morning the two old women enter the room, and draw up a written testimonial of seeing them in bed together: they likewise observe an old Jewish custom mentioned in the bible, concerning the virgin purity of the bride.

The Turks have no ecclesiastical rites belonging to their marriages; the Cadi joins
their

their hands, and witnesses the contract ; but they have some customs peculiar to themselves, which I shall relate. As the Turks have several wives, and those who are rich and noble have a *Harem* full of women, it naturally follows, that their wives are not satisfied with such husbands, and that they wish to supply their deficiency. Besides, a Turk of high rank, whose house is at Constantinople, is sometimes sent upon the service of his sovereign to a remote province of the empire. In this case, he takes along with him only one or two of his best beloved wives, or mistresses, and leaves the rest in his harem, to expect his return in a few years, or perhaps never. These women, then, whose desires have been raised to the highest pitch by their voluptuous mode of life, study every means of gratifying them, and make use of many successful stratagems for that purpose. An affair of gallantry with a Turkish woman is, indeed, attended with very great danger, and a variety of difficulties for the Christian lover ; but he must be a stranger to the human heart, or to the powers of the tender passion, who does not believe that every risk is sometimes run, and every difficulty surmounted, by the votaries of Venus, in this as well as other countries. The British minister, who was well stricken in years, and yet took care to provide himself with a lovely young wife, the daughter

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of

of the Dutch envoy, had little opportunity and perhaps less occasion, to make strict enquiries concerning the manœuvres of the Turkish ladies; otherwise, some of the unmarried members of the diplomatique corps at *Pera*, or their secretaries, might have opened his eyes upon a subject he seems to have been totally ignorant of*.

It is allowed, indeed, that it is impossible to approach the ladies at their own houses, the harems being surrounded by spies and guards; neither do we imagine, that out of forty or fifty women in a harem, more than two or three are unable to conquer their libidinous passions, or have wit and dexterity enough to manage an intrigue with a Christian lover; for as to the Turks, they will not trust them, neither are they fit for their purpose, being exhausted by their own numerous attachments: but if a few from each harem can contrive to meet their lovers, when we consider the number of harems at Constantinople, and of wives to one husband, where no harems are kept, it will be sufficient to fill the city and its suburbs with intrigues. We admit also, that if a Christian subject or stranger is discovered in a criminal

* I cannot help observing how the world has been imposed upon, and amused with romantic stories of the artful and subtle amorous intrigues carried on with Turkish ladies. It is as easy to scale heaven as to come at them. *Observations on the Religion, Law, Government, &c. of the Turks*, p. 294.

a criminal intercourse with a Turkish woman, he must instantly make himself a Mahometan, by submitting to circumcision, and the other rites of that religion, or lose his head; yet, after all, it is an undoubted fact, that scarce a day passes without these intrigues happening at Pera and Galata.

It remains only to relate the usual method taken by the Turkish ladies to accomplish their amorous designs. There are several occasions upon which they are allowed to go abroad veiled: such as frequenting the baths, visiting during the festival of Beiram, and the public rejoicings of the *Donalma*, &c. When the opportunities occur, they do not fail to take with them a small bundle carefully concealed, which contains a change of dress. Their own is always of gay colours, with yellow drawers, and a kind of half boots of the same colour, fitted close to the leg; their caps, in the shape of turbans, are likewise differently dressed from those of the Christian women. The robes of the latter are of dismal, dark colours, and not made so loose and flowing as the Turkish; in short, the distinction is as great as it well can be. Having disguised themselves, then, in the Greek dress, they cross the water to Pera; and if they have any appointment, which is often the case, made by the intermission of some Jew, at whose house they have changed their dress, they go directly

to the tavern, where their lover is to meet them. If not, they walk up and down the beautiful esplanade of Pera, which is generally filled with the best company. When they have fixed their attention upon some young Christian, they let him know it by very significant glances; and if this fails in alluring him to accost the lady, which seldom happens, as there is no ceremony in addressing a female in a Greek dress, she takes him aside, and freely makes him an offer of her person, accompanied by some valuable present; which gives him to understand that she is a woman of distinguished rank, perhaps of the highest. A brilliant or an emerald worth five hundred pounds sterling is a trifle upon such an occasion. We have already mentioned the taverns of Pera, and how highly they are taxed by government: to indemnify the keepers, they are all houses of accommodation, upon high terms, suited, however, to the supposed dignity and wealth of their guests. At these houses, the concealed wives of the first Turks in the capital gratify their voluptuous desires, and reward their gallants according to their personal merit: sometimes one interview is sufficient to make a young man's fortune; and he is never trusted a second time. At others, he is taken into favour, and continues long in office; as in the following instance.

A Turkish

A Turkish lady of quality walking one day upon the esplanade, in the manner just described, took a fancy to a French youth, of about sixteen years of age. As she was in a Greek dress, she made no scruple of accosting the young man; and presenting him a diamond ring, she requested to speak with him alone, in some private convenient place. The Frenchman was at no loss to conceive her meaning, and being no stranger to the houses of pleasure at Pera, he retired with her to one of the best: the first meeting gave so much satisfaction, that a second was agreed upon for the following Friday. On the day appointed they were both punctual to their promises; and after repeated proofs of their reciprocal affection, the lady proposed a scheme for taking her gallant home. She was the wife of a very rich and noble Turk, who had no other, and only kept four female slaves in his harem; he was very old, and only the shadow of a husband; but he doated on his faithful wife. The youth having accepted her offer, prepared himself for the adventure, which was to take place in a few days. She sent for a Jew, a dealer in slaves, to whom she offered a present of 1000 ducats, if he would render her a particular service, which required fidelity and secrecy. The Jew, who would have sold Moses and Aaron for such a sum, readily consented. “Go then (says she) to

certain tavern at Pera, where you will find a handsome French lad ; he will expect you, and dress him in the habit of a female slave : this done, bring him here, and offer to sell him to my husband ; but do not ask more than 250 piaftres, leaving your future reward to me. The Jew, highly pleased with his good fortune, in his way home purchased the necessary clothes ; and the next day went over to Pera, where the youth impatiently expected him. The disguise being compleated, our youth was conducted to the Turk's house, and presented to him as a slave to be sold. The husband thought the pretended slave very pretty, but resolved not to purchase her, lest it should make his wife jealous. By accident, however, the lady made her appearance, and enquiring what the girl was brought there for, insisted that he should purchase her, as a proof of his affection, in being able to see such a pretty girl every day without possessing her. " Buy her (said she) and give her to me ; I will keep her constantly about my person, and take care that she does not rob me of your heart." The Turk, who never denied his dear wife any favour he could grant her, paid the price agreed on, and our slave to love was then placed in the paradise of Mahomet. The Turk grew delighted with the beauty and address of his wife's slave, and the more so, as he imputed the increased fondness of his

his wife for him to the assiduities of the slave, who kept her always lively and in good humour. In fine, the Turk exerted himself in an unusual manner to become a father, and finding his wife grow big at the end of eight months, he made a public declaration at the Vizir's of his domestic felicity; which surprised every body, considering his great age.

The sole interruption to the private happiness of the slave and his mistress during this period arose from the importunities and menaces of the Jew; he paid his visits regularly every week, to know how the slave did, and if she gave satisfaction to her mistress. This was always taken as a hint for money, and his enquiries were generally accompanied with some disastrous tale of his losses in trade, to augment the sum; in short, he made about 14,000 piastras of this intrigue. At length, another circumstance threatened a discovery, and obliged the happy couple to think of a final separation. Our slave began to shew a beard, which could not be kept under, for daily shaving only increased its growth. After a thousand protestations, therefore, of love and gratitude, he was permitted to make his escape in the night, loaded with jewels, and a purse well filled. He made the best of his way to his father's house at Fanari: the good old man was overcome with joy on seeing him

alive, having concluded that some of those fatal accidents so common in Turkey had deprived him of his son. Placing an entire confidence in his father, he related to him all his adventures, and offered him a share of his jewels and money : the father admired the enterprising spirit of the young adventurer, but could not help dreading some tragical event. After a time, however, these fears were dissipated, and the young Frenchman applied himself to the improvement of his fortune by commerce. But, unfortunately, in the course of his dealings he happened to meet with the Jew, and, with that vanity which is inseparable from the French nation, though the Israelite had totally forgot him, he revealed himself, and related to him all the circumstances of his escape, felicitating himself upon the happy end of such a charming adventure. The cunning Jew most heartily congratulated him, and tendered him future services upon a similar occasion : this induced the Frenchman to tell him where he lived, and the very next day the Jew waited on his father, and, without ceremony, asked him to lend him 10,000 piaſtres : the old Frank, astonished at his impudence, was going to turn him out of doors ; when his son hearing a noise, ran into the apartment, and was greatly surprized to find the Jew disputing with his father. The young man then told his
father

father that he was the very Jew who had sold him to the Turkish lady. The good man, aware of his danger, now readily consented to lend the Jew two thousand piaſtres, and promiſed him four more in three months. In the mean time, as he foreſaw that there would be no end of the Jew's demands, he ſettled his affairs in the beſt manner he could, and retired privately with his ſon to Marſeilles ; where they were living not long ſince, and made no ſcruple to relate the adventure to their viſitors, being likewise ready, if required, to confirm it upon oath.

It is not a little ſingular, that the moſt infamous of all the houſes of gallantry at Pera is very near the hotel of the Engliſh ambaffador : the maſter of it is a Neapolitan, who keeps a dozen pretty Greek girls for the public ſervice. Nothing is more common, than for Turkiſh ladies of rank, diſguiſed, to hire a room in this houſe ſo ſituated, that they can ſee every perſon who enters it ; and when they have pitched upon a man they like, according to a private agreement with the maſter, he is ſhewn up to the diſguiſed lady, as to one of his public girls. If he is a man of gallantry he finds himſelf moſt agreeably ſurprized ; for inſtead of being in the arms of a diſeaſed prostitute, he finds himſelf in the poſſeſſion of a lovely, wholeſome wanton ; and in-
ſtead

stead of paying for the gratification of his own passion, he is amply rewarded for the pleasure he has communicated to his generous admirer. The master, likewise, is well rewarded on both sides: for the Turkish ladies are extremely generous, and the gallant may well afford to leave a few ducats with his host, while he carries away diamonds and pearls, the gift of his incognita.

It will be asked, perhaps, how the knowledge of these transactions is made public. I have already given one example; and I must add, that discoveries fatal to the adventurers, as well as the relations of success similar to that already given by foreigners upon their return to their respective countries, confirm the facts beyond a doubt.

The Grand Vizir *Darandali Haggi Mehmed*, who held that office about four years since, an austere, brutal, ill-favoured man, of about seventy years of age, had a beautiful wife of about eighteen. On the very day when he was made *Vizir Kiajazi*, or Lieutenant Vizir, which was only three weeks before he was appointed Grand Vizir, he sold her publicly for a very trifling sum. No one knew the cause, but it was suspected that she had been connected with some Christian of rank; and that being unwilling to stain the day of his exaltation with blood,

blood, he had contented himself with selling her.

In Asia, Christians who are connected with Turkish women are punished more severely than at Constantinople: instead of beheading them, they tie the man and woman up together in a leather sack, and fling them into the Tigris. At Mossul an old Christian and a young Turkish married woman were executed in this manner not three years since.

Later still, at Amadia in the Curdistan, a Christian man and a Turkish woman were tied back to back, quite naked, and precipitated headlong from the summit of a high mountain. Few of the Asiatic towns belonging to the Turks are without examples of these punishments; for it is very remarkable that the criminals have chosen death in preference to turning Mahometans.

A Capuchin friar, however, who came to Tripoly in Syria, to visit a convent of his order in that city, was detected with the daughter of a carpenter, a Turk, who worked for the convent. The girl was with child before they were caught together, which aggravated the offence; and the Cadi made this modest proposal to the poor Capuchin, either to turn Mahometan in the space of six hours, or to be impaled at the expiration of that time. He wisely preferred

ferred the first ; after which he was obliged to marry the girl, and he lived with her under the title of Mahomet the convert, till he had several children by her. At length the French consul at Alexandria, who kept up a correspondence with Pope Ganganelli, and had received some letters from that pontiff through the hands of the Capuchin when he first came into the Turkish dominions, wrote to the Pope in his favour ; and obtained not only absolution for his sin, but a pardon for his apostacy, with permission to become a secular priest : these indulgencies were backed by a good sum of money for his journey ; upon the receipt of which he stole away from Tripoly by night, and left his wife and children to the care of her father. His last residence was at Milan, of which city he was a native ; and the story of Father Alexander, the name he assumed, is well known there at this day.

Of the Slaves in Turkey.

GREAT misrepresentations having gone forth into all parts of Europe, respecting the state of slavery in the Ottoman empire, upon which subject no people on earth harbour such stupid prejudices as the free-men of the corporate cities of England, who
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would be shocked if a Turk was to tell them that an apprentice is a slave for seven years, in order to obtain that freedom, it may be proper to remove an odium from a condition of life, which, by the degrading appellation given to it, has induced men to believe that slaves in general lead a life of sorrow, pain, and oppression.

The slaves who suffer hardships in Turkey are either criminals sent to the galleys, or prisoners taken at sea by the Ottoman corsairs; the government send out two or three xebecks in a year, more to keep up an antient custom than with the view of taking prisoners. The commanders have strict orders to attack none but Maltese vessels, and if they take any of the inhabitants of that island, they are brought in triumph to Constantinople, amidst the acclamations of the Turks, and are sent on board the row-galleys to hard labour, being chained to the oars. The number of galley slaves is likewise increased by those which are sent annually from the states of Barbary to the Grand Signor, amongst whom there are subjects of almost every European nation; but the major part are Neapolitans, Genoese, and Spaniards. Amongst those sent by the Tunisiens a few years since, there was a grandee of Spain, who was known at Constantinople by his dignity of deportment and solemn gravity; for some secret reason

reason his friends would not ransom him, and no foreign protection could save him from the galleys, where he worked some years; however, upon occasion of the peace with Russia, some person found means to interest Prince Repnin in his favour, and he was released, but it is supposed that the change of air, and a different mode of life, affected him as he was returning to his own country, for he died at an inn on the road.

Another species of slaves are those formerly mentioned, who are stolen by the Turkish marauders from Georgia, Mingrelia, and other Greek settlements, in their infancy. Now, the servitude of these cannot be reckoned severe, for the merchants clothe them well, and feed them with the best provisions, that they may appear to the best advantage for sale. A handsome girl is sold to some Turkish lord, who treats her according to her beauty and her good behaviour, she may or may not chance to be his concubine, and by good fortune she may be his wife. As to the boys, they are sold to masters, who employ proper teachers to instruct them in such accomplishments as are proper for young Turkish gentlemen; they are genteelly clothed, well fed, and sleep upon excellent beds: their whole service consists in waiting in the antichambers to carry in pipes, coffee, sweetmeats, &c. to their masters, and in taking
care

care to keep the apartments and the wardrobe in order. If they are faithful, and good Mussulmen, they generally marry their masters daughters. By this channel they rise in the state, especially if they are distinguished for personal valour; and at this hour, most of the bashaws of provinces, and of the great officers of the Porte, are quondam slaves. Perhaps most of the poor clerks in offices in Christian countries would think themselves much happier to be called slaves, if they could see any prospect of being prime ministers, secretaries of state, and generals of armies.

A third sort of slaves in Turkey are prisoners taken in time of war. During the late war with Russia, all the prisoners taken by the Turks were sold as slaves. They took a great quantity of different countries, who were all confounded under the name of Russians, because they were not Mussulmen. One of the articles of the peace stipulated, that all the prisoners of war on both sides should be released. The Turks, who had bought great numbers of Russians and Moldavians, were greatly embarrassed by this article, but they relied on the difficulty of their being discovered by the Russian ambassador, or the Russian agents, as they were concealed in their houses, and dispersed through all the provinces of the empire.

An intrepid little man, however, a Georgian by birth, named Sergio, undertook the difficult office of agent for the Russian prisoners at Constantinople. Armed with the *Firman* of the Grand Signor, he went about in search of Russian slaves, and took away by force, even those who had embraced the Mahometan religion. Amongst the rest was a Russian girl, who had been taken prisoner during the war, and being brought to Constantinople, was sold to a Scherif of the race of Emirs, who had married her. The husband, enraged at the pretensions of Sergio, turned him out of his house, and was on the point of caning him; but the undaunted Sergio immediately repaired to the Vizir, to whom he shewed the Grand Signor's mandate; the Vizir, at sight of the imperial fiat, which allowed of no exceptions of religion or situation, was greatly perplexed; but at length he replied, that if the woman persisted in being a Mahometan, it would be impossible to recover her; but if she would voluntarily turn Christian again, the Emir must give her up. Her husband was very rich, and very fond of her, he, therefore, made no doubt that she would remain firm in the Mahometan faith. This confidence made him readily obey the summons of the Vizir to attend him at the Divan, and to bring his wife with him, to answer the claim of Sergio.

Sergio. Being come before him, the Vizir asked the wife, if she would remain a Mahometan, or return to Christianity, to which she replied, that she would live and die a Christian. The Vizir upon this decreed that Sergio should take away the woman: the husband was quite distracted, and the more so as his wife was with child. As his last resource, he insisted that the child should not be removed out of the Ottoman empire, “For it is mine (said he) and it belongs to the sacred family of Mahomet, wearing green turbans.” Sergio had the courage to reply in full Divan—“If the child is born with a green rag upon his head, it will be a certain proof that it is a descendant from Mahomet, if not, Mahomet has nothing to do with it, and it belongs to Christ.” There was no standing against the force of this argument; the woman was given up, and sent home to her Russian friends.

This Sergio made all the Turks tremble; they dreaded him much more than Prince Repnin, though before the arrival of that ambassador at Constantinople they thought of nothing less than that he was come to swallow up the city, and to cause every article of the peace to be observed with the greatest rigour. Their apprehensions of his excellency arose from an extraordinary incident which happened at Adrianople, in

his way to the capital. In the preliminary articles, it was agreed that the Russian ambassador who should be sent to Constantinople to conclude the definitive treaty of peace should have a certain number of troops in his suite, and that they should be allowed to enter and pass through the towns and cities of the Ottoman empire sword in hand. In consequence of this stipulation Prince Repnin and his attendants marched into Adrianople in this manner: it struck the Janissaries that this was the etiquette of conquerors; they considered it as a national affront, and flew to arms; the Russians were not to be intimidated by this revolt; they fought their way through the Janissaries, though they were greatly inferior to them in number; several of the Janissaries were killed in the skirmish, and two or three Russians, after which the prince continued his journey to Constantinople, but sent a courier, to inform the Porte of what had happened. The Vizir was in the utmost consternation, and hardly knew how to impart this humiliating intelligence to the Grand Signor; at length, however, a secret council was held, the result of which was, that the Vizir and the Agha of the Janissaries set off incognito for *Daud Bacha*, a pleasant village, where it is customary for foreign ambassadors extraordinary to stop a little, in order to adjust the formalities

formalities of their entry into Constantinople, as it is only a journey of three hours. But the negociation could not be kept a secret; the Janissaries at Adrianople had contrived to send information of the insult, as they termed it, to the Janissaries at Constantinople, who vowed revenge, in case the prince should attempt to enter the capital sword in hand. The arrangement of this delicate affair took up some days, and either the Vizir or the Agha of the Janissaries, was constantly going to or coming from *Daud Bacha*, where the ambassador and his numerous retinue suffered great inconvenience, for want of proper accommodations. In the end, a medium was resolved upon, which satisfied both parties. In the meantime, the Porte issued strict orders, that no person should be in the streets when the ambassador entered, intending thereby to avoid the exposure of the imbecility of government, in suffering such an article to be inserted in the preliminaries; and the meanness of evading it in part by the following modification: It was settled between the prince and the Vizir, that the former (in consideration of a few purses) should enter the city with his sword only half drawn out of the scabbard, and that his soldiers should observe the same formality with their sabres.

In this manner the proceſſion, which was very ſplendid, paſſed through the ſtreets of Conſtantinople, which were crowded with people of all ranks, notwithſtanding the prohibition. As for the Janiſſaries, they were ſatiſfied with having humbled the pride of the Ruſſians; and the ambaffador, like moſt other ambaffadors, made the glory of his nation give way to his private intereſt. This entry likewiſe changed the ſentiments of the Turks reſpecting him; for when they ſaw him, in the miſt of his ſplendid and numerous retinue, and upon ſuch a ſolemn occaſion as an embaffy for concluding a peace between two potent empires, indulging himſelf in all the levities of a French *petit-maitre*, eager only to pull off his hat every inſtant to the Greek ladies who were at the windows, kiſſing his hand to others, and bowing to them all the way, ſo contrary to the Turkiſh ideas of dignity, and to the gravity of their miniſters, their fear was turned into contempt, and the ſequel will ſhew that they were not miſtaken: for although the Empreſs had been poſitive in her negociations with the Porte on the ſubject of the reſtitution of priſoners of war ſold or otherwiſe, and had allowed half a piastre a-day for their maintenance till they ſhould be ſent to Ruſſia, Prince Repnin hardly accepted thoſe ſlaves who fled from their maſters, and took ſhelter at his hotel at
Pera

Pera soon after his public entry. I saw forty-three females of different ages miserably lodged in three chambers, with only straw to lie on; to whom his excellency allowed only the sixteenth part of a piaſtre, or five para, a-day, for their ſubſiſtence. Undoubtedly he meant to be ſparing of the finances of his royal miſtreſs; for it cannot be conceived that a prince, who had already received a thouſand purſes for himſelf, his lady, and his daughters, would be ſo mean as to pocket any part of the half piaſtre a-day allowed for each Ruſſian priſoner by her Imperial Maſteſty; yet the defamers of his character openly accuſed him of this peculation.

Be this as it may, the greater part of theſe poor women ſtole away to the Turks again; and eighty-one perſons of his excellency's retinue, whom he brought from Ruſſia, deſerted from him, and embraced the Mahometan religion, that they might have bread to eat. All theſe ſubjects, loſt to Ruſſia, were, according to common report, victims to the avarice of the ambafſador: yet he gave the moſt ſumptuous entertainments to the other foreign miniſters. It was at one of theſe repaſts, that a gentleman expreſſed his aſtoniſhment that ſo many of his excellency's people ſhould have turned Mahometans: to which he replied very laconically, that he would have done the

same, if he could have got a large sum of money by the exchange of religions. This indiscreet folly confirmed the general idea of his covetousness. However, such was the dread of the Turkish government that any fresh misunderstanding should arise between the two courts, that when Prince Repnin was upon the point of returning home, the Porte offered to restore to him all the Russians who had quitted his service; which was a violation of their law, for as they had made themselves Mussulmen, they were become Turkish subjects. Fortunately for those poor people, he only accepted of one man, who was his painter; I say fortunately, because they would live more comfortably with the Turks than in their own country.

Having now closed the article of slaves, I shall continue my recital of anecdotes during the embassy of Prince Repnin.

I have, on a former occasion, slightly mentioned the *Donalma* as the only public amusement at Constantinople. In this place I shall give a more particular account of it, as Prince Repnin happened to be at the Porte when a *Donalma* was celebrated on account of the birth of a child of the present Grand Signor. Fourteen days are allowed for the public rejoicings on account of the birth of the monarch's first child, whether prince or princess; and seven for the
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rest. All the bazars, kans, and other public buildings, are illuminated, not excepting the Moïques, upon whose turrets lamps are placed, which are kept burning all night. The streets are likewise illuminated, and the shops kept open, to display every rare and splendid commodity, not for sale, but ornament; as no trade is suffered to be carried on during the days of rejoicing. The common people are in perpetual motion, running across and down the streets, and entering the houses of persons of condition, who sit upon sophas in an outer apartment, finely illuminated, to receive all sorts of visitors, who may freely seat themselves on the sophas by the greatest lords of the court, even by the Grand Vizir himself; and the host must likewise offer refreshments cheerfully to every visitor, at his own expence, in honour of the Grand Signor, who probably is one of the guests incognito. This circumstance, and the assurance they have, that, if he is not present, he has exact information of all that passes in every house, makes the Turks of quality, and those who are in office in particular, exert their utmost efforts upon such an occasion to display the greatest magnificence and hospitality; for their fortune often depends on the expence they put themselves to in honour of the festival; some having been promoted on account of their liberality, and others turned out of their

offices, and disgraced, for penuriousness upon such occasions.

An infinite number of little troops of dancers and singers distribute themselves in all parts of the city, and are well paid for their contributions to the public joy. No person can be arrested for any crime during the Donalma, and prisoners may be at large, if they can find security for their returning to prison after the rejoicings are ended. In a word, it is a perfect Carnival, and more splendid than that of Venice.

But the persons who distinguish themselves most upon these occasions are the foreign ministers; who do it at the expence of their sovereigns, and at the same time gain the good will of the Grand Signor. Prince Repnin was too great a politician to be sparing of expence during the Donalma that happened in his time. On the contrary, he far surpassed all his brethren. The illuminations at his hotel were so magnificent and costly, that they attracted the admiration of all ranks of people: the Grand Signor himself went to see them twice, and entering the hotel with other strangers, passed through the apartments so well disguised, that he was not known. I am sorry to add, that the Prussian ambassador, who expended 2000 piaſtres, which he could but ill spare, was not reimbursed by his royal master; whereupon a coolness took place
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between the Grand Signor and the King, and it subsists to this day.

Amongst other things expected by the Christians from the high character that had been given of Prince Repnin, was the rebuilding of the Greek churches which had been destroyed by a fire, either by accident or intentionally, during the war; and the Turks had engaged to rebuild them on the conclusion of the peace. The Greeks, in virtue of this article, began to rebuild them at their own expence, when the populace rose, and prevented their further progress: upon this occasion the ambassador ought to have exerted his authority; instead of which, he compromised matters with the Vizir, and abandoned both the Greeks and their churches. Even his own chapel in his hotel, particularly stipulated to be rebuilt by the Turkish government, was neglected, as well as the rest: but this great general had other things to think of than religion and churches. He set the world at defiance; and when complaints against him were carried even to the foot of the throne by a patriotic Russian nobleman, he gave himself no trouble to answer them, well knowing that the strength of his military reputation, and his great influence with Count Panin, the Russian prime minister, would render him invulnerable. I do not relate these facts from any personal prejudice against Prince

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Prince Repnin, from whom I received many civilities at Constantinople; but because the fidelity of an historian guides my pen, and a zeal for the honour of ambassadors, who must expect to be exposed in the historic page, if, either from a love of money, or any other cause, they neglect the true interests of their sovereigns, or of their native country. I shall only add, that no future ambassador from Russia will ever have it in his power to obtain so much from the Porte in favour of his nation, as Prince Repnin might have done and perhaps it will be found, on a candid enquiry, that no ambassador ever availed himself less of a combination of favourable circumstances. Of one thing, however, we are certain, that he played his part so much to the satisfaction of the Ottoman government, that he received, in presents and money, to the amount of 2000 purses. The princess his wife had a present in money of 400 purses, and each of his daughters 100; besides jewels.

Before we quit the subject of churches, it may be proper to mention, that there are seven public Roman Catholic churches at *Pera* and *Galata*; though they all pass under the denomination of chapels belonging to foreign ministers. At *Galata* is the church of St. Peter, under the direction of the Dominican friars, and it is considered the French parish church. The French

Capuchins have likewise a church and a convent in this quarter, and so had the Jesuits; but since the dissolution of their order, their church and convent have been converted into an hospital for sick persons of the French nation. The church of St. Mary at Pera is very handsome; it is governed by the reformed Franciscans: behind it is an inferior church belonging to the rigid Franciscans. The church of St. Anthony is most frequented by handsome women and French petit-maitres. But the most magnificent of all the Romish churches is that of St. Theresa, belonging to the Emperor of Germany; it is built entirely of marble, and belongs to the fathers of the order of Redemption. There is likewise at Pera a small convent of Italian Capuchins, who have separated themselves from the French Capuchins at Galata. It is astonishing that the Turks suffer so many idle friars to remain in these two suburbs. The only part of them that seem to have any thing to do, are the fathers of the order of Redemption. The institution of this order was laudable; their business was to go every where in search of Christian slaves, whom they were to redeem by paying their ransom, from the sums contributed by pious persons in Christian countries to this charity, and confided to their care. But it so happens that there are no slaves to redeem at Constantinople; for

for the few Maltese, and the other Christian slaves sent to the Grand Signor, as formerly mentioned, are not ransomable at any price; the Turkish law forbids it. But as the good fathers received considerable sums annually from Vienna, for the pious purposes of the institution, and yet never had one real slave to send thither, they fell upon a stratagem to deceive the late Empress, of devout memory, which I shall faithfully relate.

They made a private agreement with some poor Armenians and Greeks, to take upon them the habit of redeemed slaves, a kind of uniform. Thus clothed, and being paid a sum of money for their trouble, they were conducted to Vienna by two of the fathers, who paid all expences on the road. They entered the capital in mournful procession, carrying the iron chains over their shoulders, with which they pretended to have been bound, as marks of their former slavery. Every man had studied the story he was to relate to move the compassion of the pious Empress, and of her devout courtiers; and they were well rewarded by bountiful alms, which they divided amicably. If any of them chose to remain at Vienna, they were sure to find employment suitable to their respective talents; and those who wished to retire, always pleaded a strong desire to go to their native countries, which

which were generally Spain or Italy. A fresh supply was collected for these, to defray the expences of their journey; and the good creatures, after rambling a little out of the way, usually returned to Constantinople, to employ in commerce the money they had received in alms; and the sums sent to the fathers of Redemption increased year after year. At length, this pious knavery and breach of trust was discovered to the *Baron de Sfokaim*, the Imperial minister, who sent a detail of the conduct of the fathers to Vienna; but, fortunately for them, her Imperial Majesty's confessor was their friend, and he made her believe it was a misrepresentation. Mr. Grogard, another Imperial minister, made the same complaint not long before her Majesty's death; but she was then so absorbed in devotional duties, that she would not listen to a word said against them. Their success, however, rendered them so insolent, and their debauched lives were so notorious before I left Constantinople, that the very Janissaries who kept guard at the hotel of the Pope's Internuncio to the Porte were scandalized at their behaviour, and spoke of it openly, till it reached the ears of his Eminence, who declared he would remedy the abuse, and oblige all the friars to observe rigidly the rules of their respective orders. In all probability the present enlightened Emperor, whose fortitude and perseverance

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are equal to his wisdom and generosity, has totally put a stop to the frauds of the fathers of the Redemption: besides, they would hardly have the audacity to attempt to deceive such a discerning prince.

Great pains have been taken by some writers to establish the character of the Turks, as a race of honest sober people, when left to themselves, and not corrupted by the Greeks, and other wicked associates, whether Christians or Jews. But, in flat contradiction to these assertions, I maintain, and I challenge any Turk, or Christian, however high or respectable his public station may have been at the Porte, to disprove the fact, that the present generation of Turks are an irreligious, debauched, sottish, and treacherous people, within their own society; independent of any contamination from the manners or vices of the European Christians, or other foreigners, residing amongst them. As a proof of this, I must here introduce again a subject slightly mentioned in a former part of this work. I mean the taverns, or houses of public entertainment, at Constantinople, and in its environs.

In the city, at Pera, Galata, Scutari, and the villages along the banks of the canal of the Black Sea, there are no less than 12,000 of these houses; and their number is easily ascertained, because the masters of each of them

them pay a gold ducat a-day to the government as long as they keep them open: this is a settled tax, which never varies. It is acknowledged that they are kept by Greeks, but they are mostly frequented and supported by Turks of every rank. The most esteemed taverns are those of Galata and Pera, which are filled with the better sort of Turks every Friday. There being no divans held on that day for the decision of causes, Doctors of the Law, Moulakes, and Emirs, with their green turbans, resort to those houses, and pass the whole day in eating, drinking, and other amusements not to be named. In most of the houses, there are little companies of five or six singing and dancing boys; two of them play upon some instrument, and the others sing and dance: they are dressed like girls, and they accompany the words, which are adapted to the purpose, with such wanton gestures and looks, that the passions are raised to the highest degree; and when any of the Turks are highly pleased with them, they almost cover the boys faces with ducats, sticking them on with their spittle; and the boys have the dexterity, in the turns of a dance, to slide them off into their pockets, almost imperceptibly. One would imagine this amusement, and the intoxication of liquor, would produce the most unnatural effects of lust: not at all, they never touch these boys;

boys ; and besides that there are always women at hand in the taverns, their drunken condition, if that was not the case, renders them stupid and inactive. A Turk in liquor is quite a different man from a Greek in the same situation. The Greek in his cups is lively, enterprising, and desperate, he is noisy and quarrelsome, he wants to fight, to kill, and to dethrone the Ottoman monarch, that he may restore the empire to the Christians. The Turk, on the contrary, when he has drunk but a little too much, is lifeless, peaceable, timid, and afraid to utter a single word ; it is then that a Christian may insult and use him ill with impunity : he watches the opportunity to steal away from the company, like a little dog that is afraid of a large one, and he hides himself at home for a short time after such a debauch.*

In fine, the violation of the law of Mahomet, prohibiting the use of wine, is now become so notorious and common, that the government does not attempt to apply any remedy to so general a corruption. And indeed with what face could the Turkish ministry pretend to reform this evil, when all orders of the state are more or less infected with it, from the Grand Signor down to the simple Janissary, not excepting even the Mufti,

* The reader is requested to compare this account with Sir James Porter's *Observations*, &c. p. 302.

Mufti, the *Imaums*, the Moulahs, and the Emirs of the facred lineage of Mahomet. The women and the eunuchs in the Seraglio are more addicted to spirituous liquors, properly fo called, than to wine; and one may judge of the quantity confumed by a debt left unpaid at the death of Sultan Muftapha for 600 cafes of French *liqueurs*: this degeneracy, however, has been the chief caufe of the decline of the empire, and will, no doubt, haften its fall.

Earthquakes and the plague formerly made great havock in the Turkish territories, but of late years the former have been lefs frequent; and the latter is by no means fo fatal as it is generally believed to be, owing to a change in their religious tenets. No methods were taken to prevent its fpreading; on the contrary, the old law ftrictly forbad any man to retire, to conceal himfelf, or to break off communication with infected perfons: a man who kept out of the way to avoid the plague was reputed guilty of facrilege, and deferving of the horrid punifhment of being burnt to death: and the reafon given for it was—"that the plague is fent by God himfelf, to punifh mankind, and to purge the earth: fuch then being his divine, unerring will, what mortals fhall prefume to avoid the decree of God!" While this precept of the Koran remained unimpaired, all the Turks rigidly

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adhered to it: but at length a Mufti, lefs superftitious than his predeceffors, found out a paffage in the fame facred book, which bore the following interpretation, by the help of a little fophiftry: “ Though it is beyond a doubt that no man ought to attempt to fhun the effects of the will of God; yet, in cafe of a plague, or of any contagious diftemper in the city, perfons may retire from it, provided they do not go farther than the diftance of fix leagues.” After the infallible Mufti had promulgated this new doctrine, the face of things was totally changed; and upon the bare rumour of the plague being broke out at Conftantinople, I have more than once known it deserted by all the Turkifh gentry, who have retired to their country houfes till the danger was paff; praifing God, who had been pleafed to grant fuch wifdom to the Mufti, as enabled him to difcover in the facred book, that they might fly from death, without being guilty of facrilege, and incurring the horrid punifhment adjudged to that crime.

Some authors having made mention of the *Affioncés*, or fwallowers of opium, I fhall give a true account of thefe people. They are a tribe of men, who have been accuftomed to opium from their infancy, and have acquired fuch a habit of taking it, that they can eat it in great quantities, without
any

any danger. Some of them will swallow fifteen *drachms* at a time. There are shops on purpose for the sale of this drug: they go into them, and drink a dish of coffee, after which they smoke two pipes, and then swallow the opium in pills, drinking with them a cup of cold water: this done, they take another dish of coffee, and a fresh pipe: while the pipe is in their mouths, they begin to feel a voluptuous sensation, which thrills through all their veins, and lulls their senses in such a manner, that they remain in a state of inaction, with their eyes half open, as if between sleeping and waking. They continue in this situation two or three hours, according to the quantity of opium they have taken; when they pretend that they have tasted the most sensual pleasures that it is possible for the human body to enjoy; and it is in this state of intoxication too, that the prophet Mahomet has inspired them with good ideas, and communicated to them his own and the divine will.—

Strange absurdity, and hardly to be credited, if the dark ages of Christian superstition, in the Romish religion, did not furnish examples on record, equally gross and unnatural! The *Affioncés* impart their revelations to women, and to the populace, by whom they are received with great veneration. But the better sort of Turks make a jest of these impostors, and despise them heartily in secret,

though they dare not openly avow their bad opinion of them, through fear of the common people.

I must not conclude this chapter, without taking some notice of the language in use at Constantinople. The common language of the country, known by all ranks of people, is the Turkish, which was originally a mixture of Arabic, Persian, and Greek. The Christians of different countries residing at Constantinople, and in the provinces of the Turkish empire, have each of them a language peculiar to themselves. For instance, the Greeks speak both the Greek and Turkish; and in the same manner, the Armenians converse in their maternal tongue and in that of the Turks. The language of the Greeks of the present day has scarcely any resemblance to the antient Greek tongue: it is a wretched jargon; and the true Greek of antiquity is so totally lost in Greece, that hardly six persons can be found in all the country, who know any thing of it. To the eternal dishonour of the Greeks, it is in the polished Christian kingdoms of Europe alone, that learned men are skilled in the antient language. But what is still worse, the miserable jargon of the modern Greeks has taken such deep root, that books of all sorts are printed in it; which will effectually prevent the restoration of the antient language. The Jews commonly converse

verse in Spanish; and the Turks having commercial connections and daily intercourse with this mixture of inhabitants, know a little of the language of each. Consequently, in the general intercourse, you find most of the merchants and traders acquainted with four or five languages, which is both useful and entertaining. In most parts of Europe such a knowledge of different languages would be deemed a polite accomplishment, and enable a man to distinguish himself in the republic of letters, in the mercantile world, or in the circles of the beau monde.

At the Ottoman court another language is spoken, which is the Persian. All commissions and instructions to the great officers of state, military commanders, and governors of provinces, are written in this pure language, which they call *Farfi*.

Scarcely any thing can be said on the subject of literature, which is so much neglected at Constantinople, that there is but one library in the whole city worthy of notice; and it is of very modern date, having been founded by *Ragheb-Bacha*, who, after having been Bashaw of several provinces, at last became Vizir, in which post he died. He was a man of genius, and wherever he travelled he made it his business to collect valuable books in every language, and upon most subjects, whether written by Mahome-

tans, Jews, Christians, or Pagans. This rich legacy he bequeathed to the public, and together with the library, he founded a school for the education of Turkish boys; and within the same building he likewise inclosed a superb tomb for himself, which is shewn to strangers.

In fine, Constantinople ought to exhibit more ample monuments and records of learning; but Turkish superstition and ignorance have destroyed the greatest part. The city itself is no longer the same, yet it is still much larger and more splendid than in the time of the Greek emperors. The antient city, named *Byzantium*, was founded by Pausanias, King of Sparta. Severus, the Roman emperor, fortified it. Constantine the Great enlarged it, made it the seat of his empire, and gave it its present name. Situated at the southern extremity of Europe, built like Rome upon seven hills, upon a spot the most convenient of any in nature for procuring an abundance of the necessaries and conveniences of life, it may with reason be called the center of the world, which heaven and earth have combined to render fertile, rich, and august. The form of the city is triangular, and it is about twelve miles and a half in circumference. It has Moldavia for its boundary to the north; the Hellespont and the Black Sea on the east; Bulgaria, and part of Ma-

Macedonia, on the west; the Egean sea on the south. And it is separated from Asia by a canal which runs from the Black Sea into the sea of Marmora, so placidly, that it appears like a harbour, and may be navigated safely in any weather.

CHAPTER XXXII.

Of the Trade carried on by the Turks and other Inhabitants of Constantinople.

THE sources of the trade of Constantinople; the quality and quantity of the merchandise; the quality and different prices of cloths; the goodness and reputation of their manufactures; the accidents to which their trade is subjected; and an account of the persons who carry it on, will be the principal subjects of this chapter.

In the first place it must be observed, that the Turks carry on scarcely any commerce beyond the confines of the Ottoman empire. One branch of their trade consists in the navigation of the Black Sea, with two kinds of vessels, *Caiques* and *Voligues*: the cargoes of these differ according to the ports for which they are destined. The trade to the coasts of Asia, in the vicinity of the river *Fassi*, is confined chiefly to wood for fuel and for building. For the European coasts, the cargoes consist of coals; and from the more distant territories, near the Danube, they fetch grain, wax, and cattle.

The *Crimea* abounds in oxen, small cattle, wax, honey, butter, and corn; all
necessary

necessary articles, for which there is a constant demand for the daily supply of Constantinople, and a considerable profit is derived from this traffick. But the most considerable branch of trade is that which is carried on by the *Mediterranean sea*, in a species of Turkish vessels called *Cayrines*. Drugs and coffee are transported by the *Red Sea* to *Suez*, and from thence upon camels to *Cairo*: from *Cairo* they are forwarded by the *Nile* to *Dalmatia*, *Roussët*, or *Alexandria*, and from thence to Constantinople. *Egypt* and *Syria* also abound with the above-mentioned commodities. The woollen cloths in use for the common people, and for the greatest part of the troops, are fabricated at *Salonica*. They manufactured some fine cloths formerly at Constantinople; but that manufactory is lost, either through the want of skill in the conduct, or, which is more probable, through the intrigues of the French agents. The camlets are made at *Angora*, in *Natolia*, a country which abounds with fine wool: the rich silk girdles, and other beautiful silk manufactures, are wrought at *Scio*, in the Archipelago. The cotton stuffs, and particularly that which they call *Dimity*, are manufactured at *Alexandria* and *Cyprus*. Linen cloths are manufactured in almost every part of Turkey; but those for the use of the army are fabricated chiefly at *Xifanto*, in the *Archipelago*.

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All the islands of the Archipelago furnish wines. *Tinos* has its silk manufactories. *Damascus* and *Aleppo* their soap manufactories, and silk fabrics. *Orfa* its printed linens. *Diarbekir* its red morocco. *Merdin*, *Mossul*, and *Bagdat* a variety of linen and cotton fabricks, coffee, galls, &c. The prices of all these commodities are regulated by custom and the discretion of the dealers, who in general are satisfied with a small profit. In every covenant or bargain they reckon by Turkish *piastres*.

Thus we see that the principal commerce of the Turks consists in transporting the commodities of the provinces of the empire, either in their natural or improved state, from one place to another: they are not willing to run any risk or hazard for greater advantages. In general, they are idle, superstitious, and haughty: idleness confines them at home in their shops and warehouses: superstition and pride prevent their leaving their own country, to travel into others inhabited by *Infidels*, to the hazard of losing the Mahometan faith, and of corrupting their pure morals. This is the language of the greatest part of the Turkish merchants, men in other respects of the highest reputation for integrity and mercantile knowledge.

With regard to the subjected nations, a great many of the Greeks are employed in the commerce on the Black sea, and there

are some hundreds of caiques solely belonging to that people. The rest, who have not the means of carrying on this branch of traffic, employ themselves in the retail trade with the foreigners established at Constantinople. It may be said that this trade is of very little consequence.

The *Armenians*, on the contrary, risk nothing by sea, and the most considerable trade they carry on consists in jewels, which they buy rough of the Europeans, and fashion to the eastern taste; this traffic produces them considerable advantages. The *Jews* likewise do not engage in navigation; but they risk great capitals on the sea, because they carry on some commerce with all the nations of Europe. Many of them are physicians, and exercise their profession by permission of the physician of the Grand Signor, who is almost the only constituent of the university of Constantinople, and on whom all those who exercise the medical profession depend, except the European physicians. A great number of Jews are brokers for all sorts of merchandize, and for all shop-keepers of what nation soever. The *Persians* formerly carried on a very great trade to Constantinople; but since their last war it has been very trifling.

CHAPTER XXXIII.

*Of the Commerce of England and Holland
with the Turks.*

THE trade of England to Constantino-
ple, and all Turkey, is carried on by
a limited number of English merchants,
dependent on the Turkey company of
London, who consign to them, by a single
annual convoy, the quantity and quality of
the commodities which they judge may be
easily sold or exchanged: the quantity is
always in proportion to the wants of
Turkey, and never more. This very nice
precaution prevents any loss in the prices of
their merchandize by too great an abun-
dance, and supports the great repute which
all the merchandises that come from Eng-
land have constantly enjoyed. The chief
articles of their trade are, lead, tin,
watches, all sorts of clock-work, hardware,
woolen cloths of different qualities, spices,
and glass-ware. The attention of the sub-
jects who are deputed to exercise this trade,
and who exercise it with an exact observance
of the rules and laws upon which it is
formed, are worthy of imitation. More-
over, it consists chiefly of commodities of
great

great value, and of which the sale is certain. This is the reason that all the English houses which are established in Turkey are rich. Mr. *Parker, senior*, who died at *Pera* not long since, left immense riches to his heirs. His country-house alone was valued at 400 purses by the *Capitan Bashaw*, who desired to purchase it. At Constantinople there is nothing to load the ships with on their return for England: they are obliged commonly to take in their lading at *Smyrna*, in cotton, wool, *Bursa* silk, and a great deal of Angora hair for camlets. The caravans, which anciently came from Persia to *Smyrna* with great quantities of silk, have ceased since the Russians have had free navigation upon the Caspian sea, from whence they transport it to *Astracan*, and from thence to Petersburg: this is the reason why the English very often fall short of their usual plentiful cargoes, both at *Aleppo* and *Smyrna*.

The trade of the Dutch is much declined from what it was in time past: that which remains at present to the different places of the Levant, to Constantinople, to *Smyrna*, and to *Aleppo*, is very moderate: at *Aleppo* they have one reputable house, three at *Smyrna*, and as many at Constantinople. Metals and pepper, which are the branches peculiar to them, they sell for ready money: but cloths and velvets they are obliged

obliged to sell upon credit for several months, the same as the other nations. The principal article taken by the Dutch in return is *Angora* goats hair. The private interest of individuals has ruined the trade of the Dutch in Turkey, which was formerly so flourishing, and which at present is in a very languishing state, and almost annihilated.

CHAPTER XXXIV.*Of the Commerce of the Russians and
Germans.*

THE commerce which the Russians exercise at Constantinople, and in some other parts of Turkey, is but little noticed, but it is without comparison the most considerable and the most advantageous of all the other European nations; it consists principally of skins of every quality, to make the Turkish pellices. All manner of persons, of every age, and of both sexes, rich or poor, wear pellices. The sale which the Russians make of them is incredible; and some of them bear exorbitant prices. The black fox and the ermines are more esteemed than all the rest: a small quantity of these two species makes a great capital. They also bring into the Ottoman dominions leather, cloths, and other manufactures, which extend their commerce, and increase their profits. The Russians take nothing in return but dressed leather, oranges, lemon-juice, and some dried fruits. It is upon the Euxine sea that they carry on their traffic, and since, by the last treaty, they have the permission to pass into the
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Mediterranean, they go to the Archipelago, to load with wine, and other particular products of its islands. No other nation has ever been able to obtain the permission of the Porte to trade upon the Black Sea; yet the court of France exerted its utmost efforts to carry that point.

The Germans have for a long time studied to form a source of commerce in Turkey, and they have dispatched some persons of capacity to accomplish it. They might perform it by three ways; by land, by the Danube, and by sea through the port of *Trieste*, and the last is the only channel they have negligently opened. In fact, those articles of merchandize with which they can traffic to advantage are of a great bulk and weight; and will consequently always incur larger expences than any others; besides the same articles which the Germans can supply are imported into Turkey from other nations in great plenty; for instance, iron, steel, cotton, &c. &c. &c. From the quality of these merchandizes it may be deduced that their commerce will always be of little consequence. At present, there is not a single German shopkeeper at Constantinople; and the small demand there is for German commodities is supplied by foreigners.

CHAPTER XXXV.

Of the Commerce of the Swedes and Neapolitans.

IT is but a very little time since the Swedes and Neapolitans first sent their ministers to the Porte, in the character of envoys extraordinary. Sweden sent her first envoy during the late war against Russia: and Naples, after that kingdom was taken from the Emperor Charles the Sixth. The ministers from both courts have exerted themselves to establish a commercial intercourse with Turkey. The Swedes have made a beginning by sea; a single ship arrives yearly at Constantinople, laden with iron, and some other trifling products of the sterile soil of Sweden. But a great number of Swedish vessels are employed to transport the merchandize of the Turks to different parts of the Ottoman empire, and particularly to Barbary, from which they derive considerable profits: but the Swedes who navigate these vessels are rather to be considered as carriers than merchants.

The Neapolitans sail to Turkey with some tartanes, and small polacres. The

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principal branch of their commerce is a species of silk stuff worked at Messina, and by the Turks called zebins; for which they have a great demand, on account of their beautiful appearance, though they are very flight, and quickly change colour. Some small shell work, maccaroni, and a few other trifles, constitute all the commerce of the Neapolitans. The returns in commodities are small, and of little consequence; such only as they are compelled to take through necessity; the balance, therefore, is in their favour in specie.

CHAPTER XXXVI.

Of the Commerce of France.

THE richest for the quantity of its merchandize, and the most regular of all the European commerce established in Turkey, is that of the French. They reckon, that the value of their commerce, active and passive, exceeds twenty millions of Turkish piaſtres a-year. The articles they bring from their country to Turkey are woolen cloths, wrought filks, caps, paper, ſugar, cochineal, indigo, gold lace, and an infinite quantity of trinkets, and other trifles. Their returns are in grain of all kinds, coffee, goats-hair, cottons, wool, ſilk, and other ſorts. The cloth branch is the moſt advantageous of any to the French. They ſend out cloths of three qualities: and all three are very acceptable in Turkey, becauſe the price is always lower than that of the Engliſh cloths. The great conſumption that the Turks are obliged to make of them is the cauſe that they are always preferred to all other ſorts of cloth. The colours alſo of

the French cloths are more lively and durable than those of the English.

The commerce of France is carried on by French merchants established in Turkey, even in the very villages: they depend, however, upon the chamber of commerce at Marfeilles, and cannot settle but for a determined time; after which they must return to France, and yield up the business to others. No individual amongst these merchants can sell his cloths without the prior knowledge of the ambassador or consul, and the body of merchants, because the sale must be made in due order and equal proportion among them; a very prudent measure, worthy of imitation, for by this means they prevent all underminings, quarrels, and deceptions, which might sap the foundation of their commerce.

There is a general bank for the whole French nation, established in every sea-port town of the Levant, to which all the French merchants residing in Turkey pay a certain sum, in proportion to the cloth they sell. It is no great charge upon these merchants considering their great gains. From the funds of these banks many great advantages are derived: amongst others, that of insuring the capitals of the merchants in France, because, in case of bankruptcy,

ruptcy, part of their losses is refunded from the common stock. The method of selling their cloth is invariable: they sell it upon credit, commonly for eight months: the buyer must discharge his debt punctually, by three instalments, that is to say, a third part at every third division of eight months: and if he fails in his payments, he must afterwards allow *ten per cent.* interest; this obliges the purchasers to be punctual, and consequently the principals at home are not disappointed of their returns. By means of these advantages the general bank is always in good condition. It likewise defrays the extraordinary expences of the nation, for the hotels of the ambassador or consul, and for the maintenance of many poor families. By this institution, the œconomical administration finds its account there, and the nation its interest, tranquillity, and honour. It must be confessed that it is a most laudable institution, for which the French nation is indebted to the *Marquis de Villeneuve*, formerly ambassador from France to the Porte, and to the vigilance of their late ambassador, the Marquis de St. Priest, who caused it to be observed with the greatest exactness. The provincials in particular have another advantage, which consists in the transports made on account of the Turks, by their
innumerable

innumerable tartanes, to all the maritime places of the empire. In every little port and inconsiderable town the French have a consul, or vice-consul, to promote and protect their commerce.

The Baron *de Tot*, who was sent about four years since to the Levant, by the French ministry, as inspector-general of the French trade in Turkey, made several alterations; in particular, he dismissed several vice-consuls in the Archipelago, and in their place constituted four consuls general. This Baron *de Tot* was as much in the interest of the Turks as of his own country, and consequently he was well paid by both parties. He passed for a man of great abilities, but I had the opportunity of studying his character, during three months at Smyrna: being employed to inspect the commerce of that place, he was more deeply engaged in making his court to a Greek lady, married to a very unfortunate, but very honest Frenchman; this lady made the Baron commit a number of follies, unworthy of an inspector-general. The French consul at Smyrna, *M. Peyssonnel*, a gentleman of very great merit, and of unblemished integrity, was the victim of the Baron *de Tot*, to please his mistress. *M. Peyssonnel* merited rather to fill the place of the Baron *de Tot*, than to be dismissed by a
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man so much his inferior in point of commercial knowledge. Good luck and certain other circumstances, which he is not ignorant of, occasioned his promotion. In France such promotions are common, and in other countries, where French manners are adopted.

CHAPTER XXXVII.

Of the Commerce of the Venetians.

FORMERLY the Venetians were the richest European merchants established in Turkey. But other nations converted to their profit the disgraces and losses which fell upon the Venetians by the wars between the republic and the Porte. The manufactures carried on in the different parts of Europe, and in particular those of cloth and silks, supported by the circumstances of cheapness, superior colours, and elegance of patterns, have excluded the Venetians. But what most materially injures the Venetian commerce, is the successful navigation of the Dutch and Portuguese to the East-Indies, by which all the spice-trade, which before passed through the hands of the Venetians, is thrown into other channels. At present, then, the commerce of the Venetians with the Turks is reduced to a small quantity of gold stuffs, a species of damask-work called *Damasquetti*, which always keep their reputation, and the sale of which is very considerable, being used in almost every family in Turkey. Sweetmeats,
glass,

glafs, caps, papers, drugs, wax-candles, and other trifles, likewise united, form no inconfiderable capital. The Venetian woolen cloths are much efteemed in Turkey, but their high price prevents a general demand for them. Their returns confift in leather, wool, cotton, wax, afhes of Cyprus, oil of Candia, coffee, and Cyprus wines. But it muft be obferved, that the Venetians, finding that their prefent commerce is by no means fufficiently profitable to encourage great ventures, as in times paft, have long fince determined to carry it on by means of foreign correspondents, to whom they confign their merchandize: thefe correspondents are always Jews or Greeks, and they are allowed *twelve* per cent. certain, for what they trade for, but are not accountable for any loffes in trade on the capitals: befides which, they are allowed all the profit they may make by their induftry over and above the prices charged to them from Venice. In fact, it is this laft abfurd regulation which has entirely ruined the commerce of Venice in Turkey. They are yet in time to remedy it: but Venice is too rich to listen to any propofals for recovering her commerce.

CHAPTER XXXVIII.

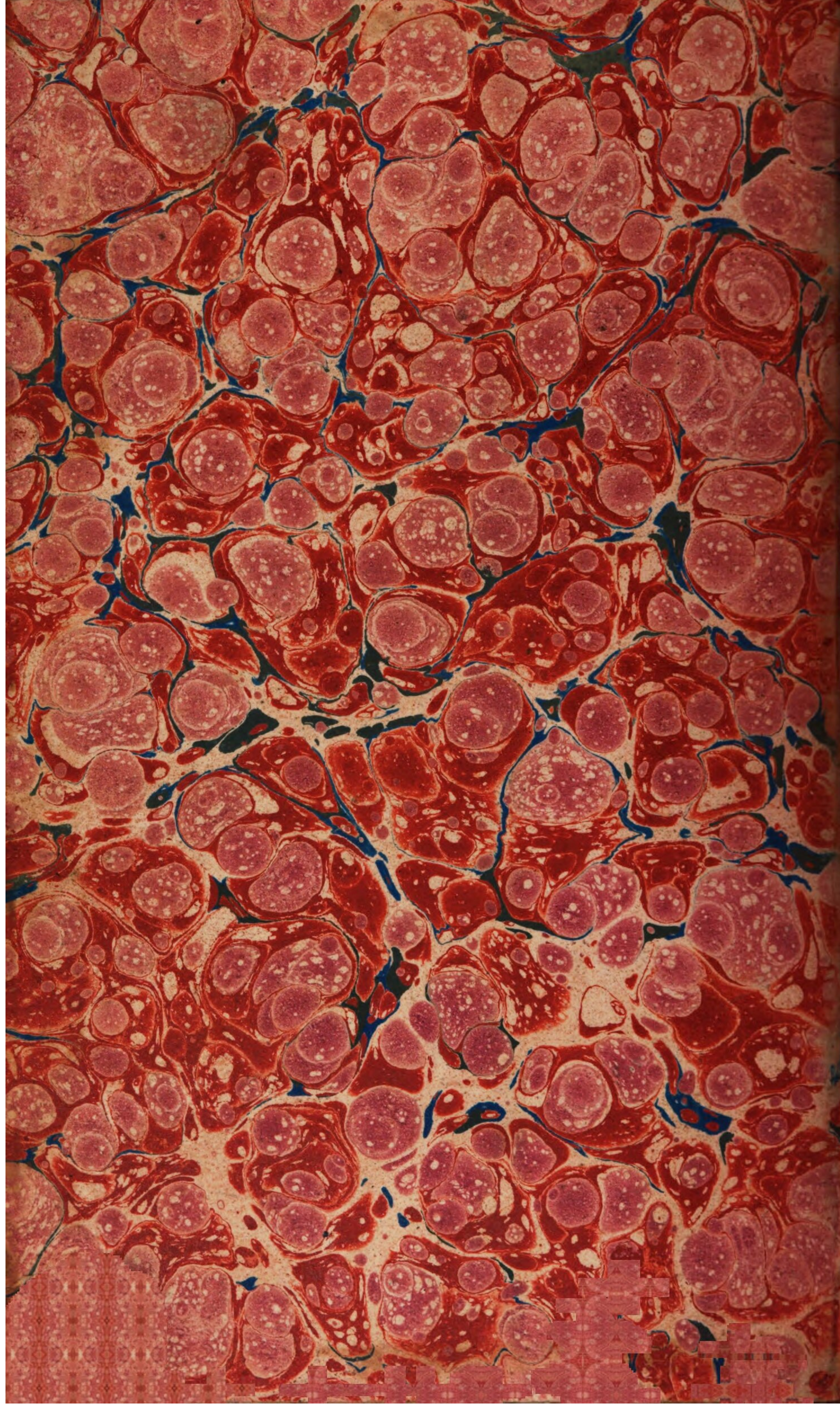
*General Reflections on the Commerce of the
Turks with the Christians.*

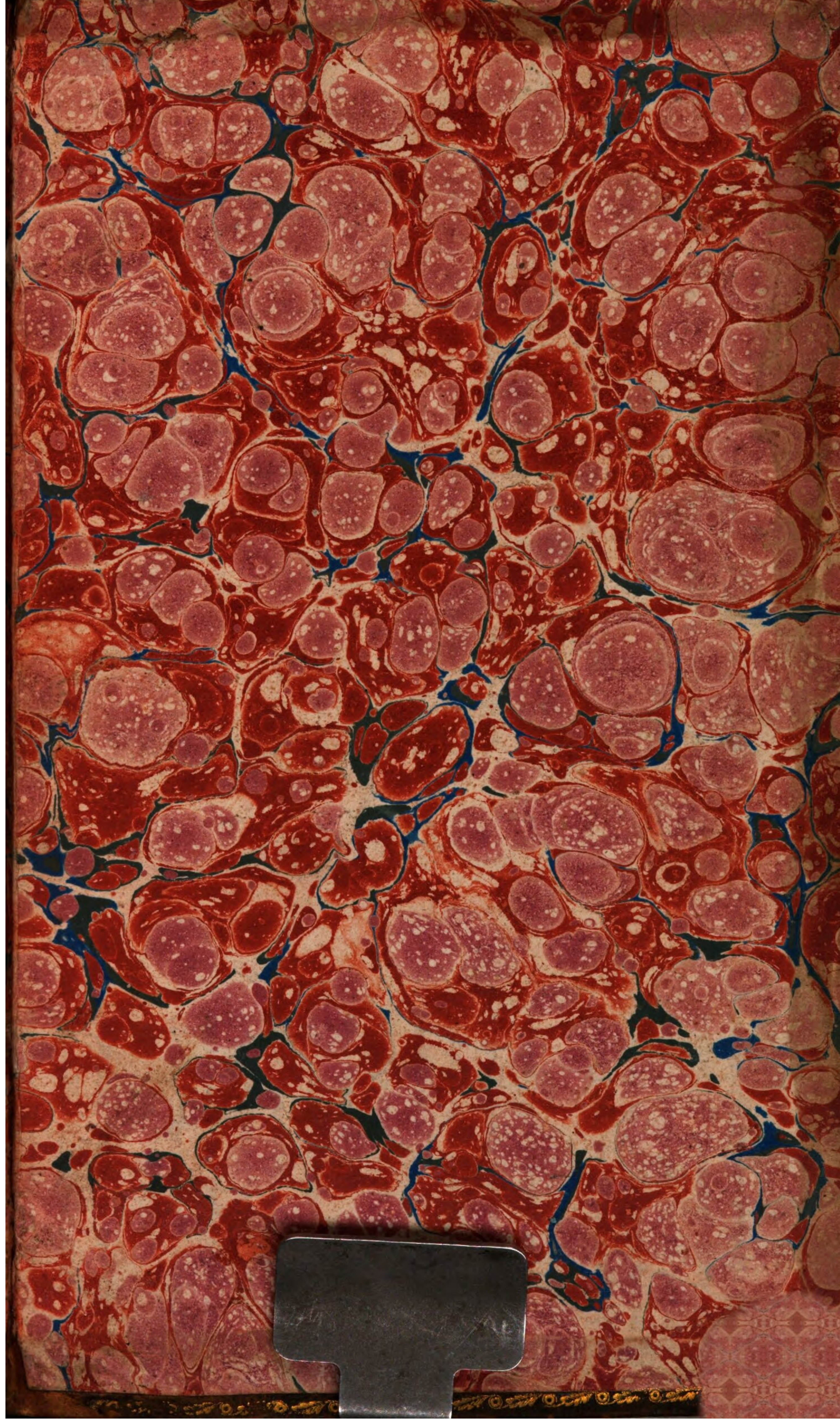
THERE is no doubt but that the commerce of the Europeans with Turkey is injurious to the internal œconomy of the Ottoman empire, and one cause of its decline. The merchandize carried into Turkey is of great value, and what they export is not. The merchants, therefore, established in Turkey, having no returns to make equal to the effects entered, make them in gold, money, and diamonds, and by that means the country by degrees is impoverished. The most valuable of the coins of Turkey is the *Fondocki* ducat of fine gold; of the same weight as the gold ducats of Venice. They send four or five millions of these pieces of gold out of the empire yearly. Every European courier, upon leaving Constantinople, and every ship that departs for the Christian countries, take more or less. One may judge, therefore, by this computation, how many millions have gone out of the Ottoman empire in the course of the two last centuries. There
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is no law to prohibit the exportation of specie from the Turkish dominions. The Eunuchs, the Vizirs, the great officers of state, and even the Grand Signor himself, all contribute to ruin the empire, for they are fond of accumulating great riches: they continually receive money, but scarcely ever part with it again; it follows, that all these great sums, which are hoarded up, considerably impede the general circulation. However, the late war, and its unfortunate termination, greatly contributed to drain the wealth of Constantinople, and in general of all Turkey.



T H E E N D.







Habesci, Elias

The present state of the Ottoman empire Containing a more accurate and
interesting account of the religion, government, military est ablishment ..
. of the Turks

London 1784

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